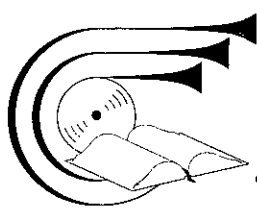


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Lest We Forget

"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." LS 196

IN 1995 *Lest We Forget* FEATURES

James & Ellen

WHITE

The Millerite movement united together a powerful group of consecrated men and women in one concerted evangelistic effort to warn the world of Christ's second coming around 1843 or 1844, according to prophecy, and to urge sinners to repent and prepare for that awesome event.

Among that group of consecrated men and women were two fervent Christian youth, James Springer White and Ellen Gould Harmon. How did these two young people join the Millerites, endure the great disappointment, meet, marry and influence the development of the Seventh-day Adventist Church? In the four issues of Volume 5 of *Lest We Forget* we will review how God worked in their lives.

This issue of *Lest We Forget* focuses on the period in their lives before, during, and shortly after October 22, 1844. Dr. & Mrs. Ray Foster pose questions about James and Ellen White regarding those factors which influenced their growth as

Millerite Christians and prepared them for positions of prominence in the Seventh-day Adventist Church—James, as a powerful, effective leader; Ellen as a messenger of God.

Lest We Forget, Volume 5:2 will examine James' and Ellen's courtship, marriage and family life. How could they marry when time was so urgent? What opinions did each express of the other? What painful experiences drew them closer together?

Elder James S. White and key events in his life as a leader of the Seventh-day Adventist Church will be reviewed in *Lest We Forget*, Volume 5:3.

The testimony of Jesus will be featured in *Lest We Forget*, Volume 5:4: Ellen G. White's state while in vision, her visions, and the extent and effect of her writings.

We invite you to enjoy and share these interesting issues with your friends and with new church members as well. ♦

The Editorial Committee

Questions, posed by Dr. Ray Foster—
Answered from the writings of

Elder James White

Elder White, the winter you were twenty-one (1842-1843) you led about one thousand persons to Christ. Would you describe your childhood, conversion, and experience in the Millerite movement that led up to this ministry. First, what was the religious influence of your home?

James White (JW): My Father's religious experience was marked with firmness and zeal, and yet with freedom from that bigotry which prevents investigation, and shuts out love for all who seek to worship God in spirit and truth. My Mother's religious experience was marked with a meek and quiet spirit, and a consistent walk and godly consecration. *Life Sketches by James White*, pp. 10, 11.



Courtesy
LLU Heritage
Room

ELDER JAMES WHITE,
c. 1864

Dr. Ray Foster (RF): How was your health as a young child, and how did this affect your education?

JW: I was extremely feeble as a child—had what was called worm fever, resulting in fits, which turned my eyes and nearly destroyed my sight. I could not enjoy the common advantages of school. I couldn't read a single verse in the Testament without resting my eyes until I was sixteen years old. *Ibid.*, p. 12.

RF: When were you finally able to attend school?

JW: I entered the Academy at St. Albans, Maine, at the age of nineteen. I could not work a simple problem in single rule of three, nor tell a verb from an adverb or an adjective. *Ibid.*, pp. 12, 13.

RF: When did you receive teaching credentials and accept an appointment as an elementary school teacher?

JW: At the close of that term of twelve weeks, I received from the preceptor, D. F. Allen, a certificate of my qualifications to teach the common branches. The following winter I taught school. *Ibid.*, p. 13.

RF: Please give some counsel in the light of your experience for youth today who want to obtain an education, but cannot afford it?

JW: By industry, economy, and

application to his books, even a poor boy may obtain an education. He will prize his education, and be likely to make good use of it. *Ibid.*, p. 14.

RF: What was your relationship with God when you first heard William Miller's message regarding Christ's imminent return?

JW: At fifteen, I was baptized in the Christian church. By twenty, I had buried myself in study and school-teaching. I loved this world more than I loved Christ, and was worshiping education instead of God. *Ibid.*, p. 15.

RF: Your mother then shared the Millerite message with you. As you returned to God, what did you feel you should do?

JW: I felt I should renounce my worldly plans and give myself to the work of warning the people to prepare for the day of God. I was strongly impressed to visit my scholars from house to house and pray with them. I could not imagine a heavier cross than this. My spirit rose in rebellion against God, and I said recklessly, "I will not go!" In five minutes I was packing my books and clothes for Newport Academy. *Ibid.*, p. 17.

RF: Then what did you do?

That afternoon I rode to the Academy, took my position in several classes and commenced study with
continued on page three.

continued from page two.

a will. But I did not succeed. After spending hours over my books, I tried to call to mind what I had been studying, but couldn't. My mental confusion was complete. I went directly from that school-room to the place of my last school. Sweet peace from God flowed into my mind. Heaven seemed to shine around me, and I praised God with the voice of triumph. *Ibid.*, p. 18.

RF: *How was the message of Christ's soon coming received in your old school district made up of Universalists, professors, "respectable sinners," and infidels?*

JW: No one opposed me. Some were deeply affected and prayed with me. In a few days my work was finished for that time, and I returned home with the assurance that I had done my duty. The following summer, I gave lectures there and the next winter most of the people of that town embraced religion. *Ibid.*, pp. 21, 22.

RF: *Did you then dedicate all your time to preaching Christ's second coming?*

JW: The idea of warning the people to prepare for the day of the Lord was impressed upon my mind, but the struggle with duty was a severe one. I finally gave up all for Christ and His gospel, and found peace and freedom to preach. *Ibid.*, pp. 22-24.

RF: *You realized the subject required study. How did you prepare to preach, and how did you travel?*

JW: I purchased Advent publications, read them closely, studied my Bible, and spoke a few times during the summer on the second coming of Christ, and felt encouraged. With a prophetic chart hung before me and the Bible in my hands, I spent

several weeks in close study. I had neither horse, saddle, bridle, nor money. My father offered me the use of a horse for the winter, and Elder Polley gave me a saddle and several pieces of an old bridle. *Ibid.*, pp. 24, 48, 49.

RF: *How did God protect you near the Kennebec river?*

JW: A mob of at least three hundred was around the school-house there. I believed the Lord would defend me. As I preached, language and power of voice seemed to be given me for the occasion. In conclusion, I asked "Who is willing to seek Christ and with me suffer persecution, and be ready for His coming?" Nearly a hundred arose! I closed with benediction, took my chart and Bible and made my way out. Someone locked arms with me to assist and guard me. His countenance seemed impressively familiar, yet I did not know him. When I had passed the crowd, I missed him, and, from that evening, who he was, or how he left me, and where he went, have been mysteries. Who can say it was not an angel of God, sent to stand by me that evening? *Ibid.*, pp. 52-55.

RF: *What motivated you to preach, and what was the response?*

JW: I began to feel the burden of the work and love for precious souls, as I had not before. I preached at Burnham, Sidney, Richmond, Reed, Richmond Corners, Bedoinham Corners, Bedoinham, and East August. I fearlessly exposed Universalism without giving its adherents a chance to hurt me. Ministers and people wept. Sinners manifested their desire for salvation, and those who loved Christ and His appearing rejoiced in the Advent hope and faith. *Ibid.*, pp. 50-69.

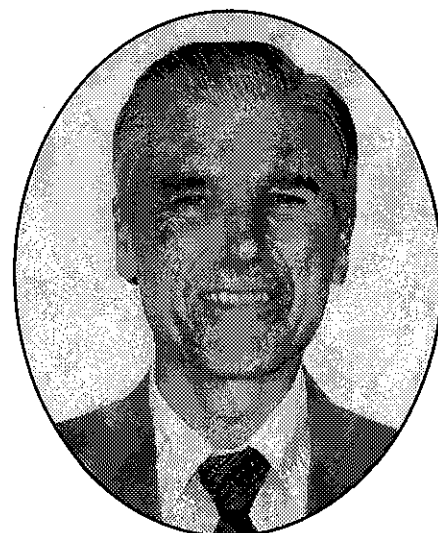
RF: *Was the message always well received?*

JW: No. At Brunswick, at Elder Lamb's meeting-house, most of the members were rich and worldly. They had not sufficient interest to even oppose me. West Gardiner was also a hard place to labor. The town was divided between two Freewill Baptist churches. The members had been occupied with the division, and were destitute of reformation. Their children, however, were much affected by my lectures, and sought the Lord. *Ibid.*, pp. 69, 70.

RF: *I understand you often sang Advent hymns as part of your meetings.*

JW: Yes, there was a power in Advent singing, such as was felt in no other. At Litchfield Plains, for example, the house was crowded.

continued on page seven.



DR. RAY FOSTER

Dr. Foster has been an orthopaedic surgeon in Southern California for 15 years. Previously, for 11 years, he served as a medical missionary in Africa, where he was ordained as a minister. He has a deep interest in the foundations of the Seventh-day Adventist Church, and, with others sharing the same interest, has prepared a CD-ROM, *Words of the Pioneers*.



Courtesy
LLU Heritage
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Ellen G. White, 1864

Ellen G. White

Sister White, what was the greatest incident in your early years that drew you to Jesus?

Ellen White (EW): An affliction darkened my childhood that seemed to have been dealt me to turn my heart away from the world and its pleasures towards the attractions of heaven. *Life Sketches of James White (LSJW)*, p. 145.

When I was nine, a girl threw a stone that hit me on the nose. I fell senseless to the ground and lay in a stupor for three weeks. *Life Sketches of Ellen G. White (LSEW)*, pp. 17, 18. My nose was broken, causing disfigurement. The idea of carrying this misfortune through life was insupportable. I began to pray the Lord to prepare me for death. I desired to become a Christian and prayed earnestly for the forgiveness of my sins after which I felt a peace of mind and gained strength very slowly. I sought the Lord earnestly in my trouble and received consolation. I believed that Jesus loved even me. *LSJW*, pp. 132, 133.

Frances Foster (FF): When you could not advance further in your studies, how did this affect you?

EW: The future stretched out before me dark and cheerless. I murmured against the providence of God in thus afflicting me. *LSJW*, pp. 134, 135.

FF: How was God preparing you for your life work?

EW: In March, 1840, Mr. William Miller preached in Portland, Maine, most solemn and powerful sermons that Christ was coming in 1843. My heart longed for someone to tell me what I should do to be saved, what steps to take to give myself entirely up to the Lord. *Ibid.* p. 136-139.

Once I dreamed of a temple to which many people were flocking. On entering the building I saw that the vast temple was supported by one immense pillar, and to this was tied a Lamb all mangled and bleeding—bruised and torn on our account. All who entered the temple must come before the Lamb and confess their sins. A sense of shame that I must humiliate myself before these people came over me. A trumpet sounded, the temple shook, and I was left alone in the silent horror of night. It seemed to me that my doom was fixed, and my despondency deepened. *Ibid.* pp. 154-156.

I later dreamed that a person of beautiful form and countenance led me to Jesus. I knew Jesus was acquainted with every circumstance of my life. He said, "Fear not," and his smile filled my soul with gladness. My guide handed me a coiled up, green cord to place

next to my heart. When I wished to see Jesus, I was to take it out and stretch it to the utmost. The cord represented faith to my mind, and the beauty and simplicity of trusting in God began to dawn upon my benighted soul. *Ibid.* pp. 156, 157.

FF: How interesting! Tell us, what man of God discerned that the Lord was preparing you for a special work?

EW: Elder Stockman, who preached the Advent message in Portland, heard my doubts and the dreams. He placed his hands upon my head, saying, "Yours is a most singular experience for one of your tender age. Jesus must be preparing you for some special work." He told me of the love of God for His erring children, that He longed to draw them to Himself. *Ibid.* pp. 157-159.

FF: Was your experience unique to you, or will God lead and bless anyone?

EW: "They shall all be taught of God." God can do so little for us because we forget that living virtue in the Holy Spirit is to combine with the human agent. With the great truth we have been privileged to receive, we should, and under the Holy Spirit's power we could, become living channels of light. *Sons and Daughters of God*, p. 30.

FF: How did your church treat your family?

ite

Answers, from her writings, to questions about her childhood and experience in the Millerite movement, as posed by Mrs. Frances Foster.



EW: The Methodist minister informed us that our faith and Methodism could not agree, that we had adopted a new and strange belief. He advised us to quietly withdraw from the church and avoid the publicity of a trial, but we preferred a regular trial. At the trial, the single charge made was that we had walked contrary to their rules. The next Sunday the presiding elder read off our names as discontinued from the church. *LSEW*, pp. 50-53.

FF: How did you begin to doubt eternal hell-fire punishment?

EW: In my mind the justice of God eclipsed His mercy and love. I had been taught to believe in an eternally burning hell; and I was in deep despair. Then I heard my mother and a sister discussing that the soul did not possess natural immortality and asked my mother, "Do you believe that the soul sleeps in the grave until the resurrection?" "The Bible gives us no proof that there is an eternally burning hell," she answered. "If the love of God will not induce the rebel to yield, the terrors of an eternal hell will not drive him to repentance." From that time light in regard to the sleep of the dead dawned upon my mind. *Ibid.* pp. 29, 48-50.

FF: What was your experience when the expected time approached for Jesus to appear?

EW: We approached this hour with a calm solemnity. The true believers rested in a sweet com-

munion with God. Worldly business was for the most part laid aside. We scrutinized every thought of our hearts. *LSJW*, p. 184.

FF: How did the believers react when Jesus didn't come between March, 1843, and March, 1844?

EW: The disappointment was great. The scoffers were triumphant, and won the weak and cowardly to their ranks. Others deserted the cause quietly. Yet, many still clung to the hope that Jesus would not long delay His coming. They must wait with hope and trust. *LSEW*, p. 57.

FF: When error in the date was discerned, and a new date was set for the tenth day of the seventh month, what two messages were spread abroad?

EW: The message of the second angel, flying in the midst of heaven, who cried, "Babylon is fallen, is fallen, that great city;" and, in connection with this message, the "midnight cry" was given: "Behold, the Bridegroom cometh, go ye out to meet Him." *Ibid.* 59.

FF: What effect did these messages have on the people?

EW: Many left the fallen churches. In every part of the land light was given and the cry aroused thousands—the learned, the talented, the obscure, and the humble. *Ibid.*, p. 59.

FF: What counsel has God given you regarding the "midnight cry"?

EW: The Advent people had a bright light set up behind them at the beginning of the path, the midnight cry. This shone all along the path and gave light for their feet that they might not stumble. *Early Writings*, p. 14. Before Jesus returns, another mighty angel will be commissioned to unite his voice with the third angel, and give power and force to his message. The message of the fall of Babylon is to be repeated, with the additional mention of the corruptions which have been entering the churches since 1844. This message will close with power and strength far exceeding the midnight cry. *LSJW*, pp. 277, 278.

continued on next page



Frances Nelson Foster, R.N. is Dr. Ray Foster's wife of 34 years, mother of two and grandmother of four. She and her husband love and appreciate the Spirit of Prophecy. She shares his interest in and love for the words and works of the pioneers and does volunteer service for the Adventist Pioneer Library.

Ellen G. White

continued from page five

FF: *How did the bitter disappointment on October 22, 1844, affect the believers?*

EW: We were disappointed, but not disheartened. We resolved to refrain from murmuring at the trying ordeal by which the Lord was refining us like gold in the furnace, and to wait for the Saviour to redeem His tried and faithful ones. We were firm in the belief that the preaching of definite time was of God. *LSEW*, pp. 61-63.

FF: *Please describe your first vision, received in December, 1844.*

EW: I saw a straight and narrow path high above the world where the advent people were traveling to the city at the farther end of the path. Soon some grew weary. Jesus would encourage them by raising His right arm. Others said it was not God that had led them out so far. They stumbled and lost sight of Jesus and fell off the path down into the dark and wicked world below.

The voice of God gave us the day and hour of Jesus' coming. The wicked would rush violently up to lay hands on us to thrust us into prison, but would fall helpless to the ground. We saw the Son of man coming in a great white cloud. The graves were opened and the dead came up clothed with immortality. We were changed and caught up together with them to meet the Lord in the air and were seven days ascending to the city.

The believers in Portland, who had full confidence that the vision was from God, all believed that God had chosen this way to comfort and strengthen His people. An unspeakable awe filled me, that I, so young and feeble, should be chosen as the instrument by which God



Ellen G. Harmon, c. 1844

would give light to His people. *LSEW*, pp. 64-68.

FF: *How was your health and self-confidence at this time?*

EW: After the passing of the time in 1844, my health rapidly failed, I could only speak in a whisper or broken tone of voice. One physician stated that my disease was dropsical consumption. He pronounced my right lung decayed and the left one considerably diseased, while the heart was seriously affected. He thought that I could live but a short time. I was but seventeen, small and frail, unused to society, and so timid it was painful for me to meet strangers. *LSJW*, p. 193, 194.

FF: *Why did God choose you, the "weakest of the weak," to be the messenger to His people?*

EW: God chooses to perform His mighty works by the most simple and humble means because of the pride and ambition of the children of men. He chooses those who will work in meekness and simplicity, acknowledging Him as their leader

and their source of strength. His power is revealed through the weakness of men. *Vol. 6, S.D.A. Bible Commentary*, p. 1083.

FF: *How did you react to this call?*

EW: I prayed that this burden might be removed from me and laid upon someone else more capable of bearing it. But the words of the angel sounded continually in my ears, 'Make known to others what I have revealed to you.' I greatly feared that if I obeyed the call of duty, I might yield to sinful exaltation, bring upon myself the displeasure of God, and lose my own soul. The angel said, "If this evil that you dread threatens you, by affliction God will draw you to Himself, and preserve your humility. Deliver the message faithfully; endure unto the end, and you shall eat the fruit of the tree of life and drink of the water of life." I committed myself to the Lord, ready to do His bidding. *LSJW*, p. 194; *LSEW*, pp. 71, 72.

FF: *How would you describe the work God asked you to do?*

EW: I am the Lord's messenger; He called me in my youth to be His messenger, to receive His word, and to give a clear and decided message in the name of the Lord Jesus—to open the Scriptures to others, as God has opened them to me. *1 Selected Messages*, p. 32; *8 Testimonies*, p. 236.

◆
These and other divinely-inspired answers are available on the complete published writings of Ellen G. White, available on CD-ROM, from:

The E. G. White Estate
12501 Old Columbia Pike
Silver Spring, MD 20904

James S. White

continued from page three

To call the people to order, I sang "You will see your Lord a-coming." Many wept, and the state of feeling was most favorable for the introduction of the subject. A deep impression was made upon the entire community. *Ibid.*, pp. 69, 70.

RF: *You were ordained to the gospel ministry in 1843 and worked tirelessly as a gospel preacher. When Jesus did not return between March, 1843 and March, 1844, as first believed, nor on October 22, 1844 (the tenth day of the seventh month, as recalculated), what was your reaction?*

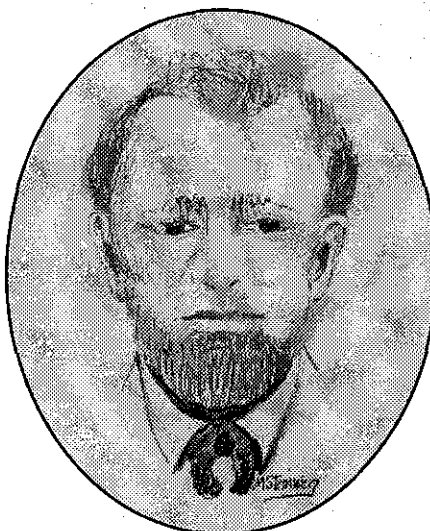
JW: My feelings were almost uncontrollable. I wept like a child. *Ibid.*, p. 108.

RF: *How did you answer the charge that the message regarding the 10th day of the 7th month was fanaticism?*

JW: I declared that it was the special work of God, not of fanaticism. It bore the marks of His special providence: seasons of humiliation, rending of heart, confession and complete consecration. It was subversive of all forms of fanaticism. The work was marked with sobriety, humility, solemnity, reverence, and tears; and it bore the fruit of the Spirit. *Ibid.*, pp. 95-97.

RF: *People said the Millerite movement was entirely the work of men, or of Satan, rather than of God. What did you think?*

JW: Those who say so insult God by making Him the author of fanaticism and confusion, and they please the devil, by attributing the work of God to his Satanic power. *Ibid.*, pp. 96, 97.



James White, c. 1844

RF: *Why did Hebrews 10:35, 39 especially comfort the brethren at this time?*

JW: Those addressed are in danger of casting away their confidence. They have done the will of God, and been brought into that state of trial where patience was necessary. The just at this time are to live by faith, not by doubting whether they had done the will of God. Those who should not endure the trial of faith, but should cast away their confidence in the work in which they did the will of God, take the direct road to perdition. *Ibid.*, pp. 108, 109.

RF: *Why apply this scripture to the believers after October, 1844?*

JW: It is wonderfully applicable to those who were sadly disappointed, tempted, and tried, in the autumn of 1844. They had proclaimed the coming of the Lord, with the assurance that they were doing the will of God. They were brought into a position exceedingly trying to faith and patience. They walked, as it were, by sight. Now, with disappointed hopes, and stricken hearts,

they lived by faith in the sure word, and the work of God in their Second Advent experience. This served as an encouragement to them to hold fast their faith. *Ibid.*, pp. 109, 110.

RF: *What counsel have you given that applies to believers today?*

JW: Watch. Be patient. Do not cast away your confidence. Follow these, as they by faith enter into the most holy where stands Jesus, clad in priestly garments, before the mercy-seat. Look into the sacred ark, and there you behold the ten commandments. Those waiting, watching, praying ones, embraced the fourth precept of that law, and with fresh courage took their onward course to the golden gates of the city of God. *Ibid.*, pp. 106, 107.

RF: *What would you say to youth today who want to experience results and meaning in life?*

JW: Decide conscientiously the extent of your individual consecration. Enter into the joy of our Lord. Your happiness will largely consist in the satisfaction that springs from the thought that you have cooperated with the Master, in the accomplishment of the grand result. *General Conference Address*, p. 146, *Words of the Pioneers*, CD-ROM, Published in the Adventist Pioneer Library. ♦

Pages from the writings of Elder James White may be searched and retrieved on this CD-ROM for answers to other questions through the:

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Rejected

"Your brethren that hated you, that cast you out. . . shall be ashamed." Is.66:5.

During the Summer and Fall of 1844, many Millerites "were persecuted. . . cut off from the fellowship of church. . . for expressing their belief in the coming of Christ. . . . Ministers and religious leaders opposed the advent doctrine from the pulpit [and] denied their members the privilege of attending preaching upon the second advent, or even speaking of their hope in the social meetings of the church. Thus the believers found themselves in a position of great trial and perplexity. As they saw the testimony of God's word suppressed and their right to investigate the prophecies denied, they felt that loyalty to God forbade them to submit. . . ." *The Great Controversy*, pp. 372, 376.

This persecution, combined with the message, "Come out of her, my people," influenced many to step out in faith. "In the summer of 1844 about fifty thousand withdrew from the churches." *Ibid.* p. 396.

Just before Christ's second coming, persecution of believers and separation from the apostate churches will again occur. "As the Protestant churches reject the clear, Scriptural arguments in defense of God's law, they will long to silence those whose faith they cannot overthrow by the Bible. . . .

Those who honor the Bible Sabbath will be denounced as enemies of law and order, as breaking down the moral restraints of society, causing anarchy and corruption, and calling down the judgments of God upon the earth. . . . Ministers. . . will present from the pulpit the duty of yielding obedience to the civil authorities as ordained of God. In legislative halls and courts of justice, commandment keepers will be misrepresented and condemned. . . . They will be menaced, denounced. . . , proscribed. . . betrayed ' . . by parents, and brethren, and kinsfolks, and friends.' Luke 21:16." *Testimonies, Vol. 9*, p. 231.

"Some. . . will be thrust into prison, some will be exiled, some will be treated as slaves. . . . Sabbathkeepers. . . [will be] brought before the courts to answer for their faith. . . . The faith of the Lord's servants will be tried The Lord. . . commands His servants to present the last invitation of mercy to the world. They cannot remain silent, except at the peril of their souls. . . . They must perform their duty and leave the results with God Notwithstanding the agencies combined against the truth, a large number take their stand upon the Lord's side." *GC*, pp. 608-610, 612. ♦

Comments by Ellen G. White

Lest We Forget

Volume 5

Number 1

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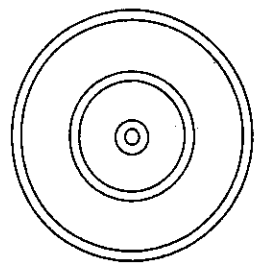
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 Lest We Forget

"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." LS 196



OCTOBER 22, 1844

AFTER



After the disappointment of October 22, 1844, the Adventists were reviled and mocked by unbelievers. Some abandoned the faith; some set future dates for Christ's coming; others studied the prophecies for more light to discover any errors of interpretation.

Amidst all this uncertainty, a small group began studying the Heavenly Sanctuary, embraced the Third Angel's message, learned the importance of the seventh-day Sabbath, and adopted other basic Bible truths.

God sent special messages that consoled this group and guided them into fuller truth through a young, defenseless, ailing girl, Ellen Gould Harmon. As she traveled from place to place sharing these special messages, God inspired her to select Elder James White to accompany her and her female companions while traveling. (See A. L. White, Volume 1, *Ellen G. White, The Early Years*, p. 84.) This issue of *Lest We Forget*, Volume 5, Number 2, features their friendship, marriage, family life, trials, and sacrifices during the development of the Seventh-day Adventist Church.

How did James feel about Ellen and her gift? How did Ellen feel about James and his leadership talents? How did James and Ellen meet their parental responsibilities while, with other advent pioneers, founding the Seventh-day Adventist Church? What trials did they suffer, what sacrifices did they make for the "truth"? How did Ellen feel about leaving her children in the care of other women?

May James and Ellen White's special experiences inspire today's remnant who lift up the torch entrusted to them by these valient pioneers. ♦

**LEST WE FORGET, VOLUME 5, 1995, FEATURES
JAMES SPRINGER WHITE & ELLEN GOULD HARMON WHITE—
THEIR FRIENDSHIP, MARRIAGE, FAMILY LIFE, TRIALS, AND SACRIFICES.**

A UNIQUE PARTNERSHIP

By Richard Cooper

James S. White and Ellen Gould Harmon shared similar backgrounds: sincere Christian parents willing to stand for their beliefs; limited education due to poor childhood health, conversion to the Millerite message, and God's calling to share new truths with others who were searching. Both were reluctant to respond at first. Both were later disfellowshipped from their churches because of their belief in Christ's soon coming. Sincere, willing to learn, and concerned about their lack of education, James and Ellen formed a union that strengthened the growing body of believers and helped set a firm base for future church growth.

Before their first meeting, James had taught school, but he began preaching about the second coming in 1842. At first he thought Miller's teachings were in error, but after discussing them with his mother, who combined Bible study with down-to-earth logic, he commented, "she was ready to calmly and pleasantly meet all my objections." (*LS*, 21.)

After she began receiving visions, Ellen traveled with her sister, Sarah, and sometimes with Sister Foss. James accompanied

them on many of their trips, observing Ellen's fainting and illness. He frequently joined other believers in praying for her health. He also saw how critics and disbelievers caused problems. He believed that it was his duty to accompany her to "introduce her and her mission to the people." (*LS*, 238.) James considered himself a protector for Ellen who said of herself, "[I had]. . . a lack of confidence in myself, and a conviction that it would be impossible to make anyone understand my feelings, [that] prevented me from seeking advice and aid from my Christian friends," (1*T*, 75.) and "[was]. . . naturally so timid and retiring that it was painful for me to meet strangers." (1*T*, 62.)

James was twenty-five and Ellen eighteen when they were married by a justice of the peace on August 30, 1846. They dedicated their lives to the great challenge of strengthening and educating the believers.

They performed a traveling ministry of encouragement and teaching among the believers, working with small groups in homes and halls, and often had to meet the pressures of critics. Their common purpose was to encourage the believers and organize churches based on New

Testament principles.

As they met with believers, James would preach and Ellen would encourage and guide. He often spoke himself hoarse. She was ill, and would frequently faint. James would confront troublemakers firmly, and said to one, ". . . the Lord does not want your testimony here. The Lord does not want you here to distract and crush his people." (*LS*, 271.)

The White's first home was with Ellen's parents. Later they shared the home of the Holland family. Ellen wrote, "We entered upon our work with few friends, and broken in health. . . [James'] health had been seriously injured by close application to study at school, and in lecturing. . . Without means, with very few who sympathized with us in our views, without a paper, and without books, we entered upon our work." (1*T*, 75.)

The Whites had four sons. Henry Nichols was born August 20, 1847; James Edson, July 28, 1849; William Clarence, August 29, 1854; and John Herbert, September 20, 1860. Henry died at the age of 16, and John Herbert lived for less than three months. Both deaths were terrible blows for the family.

continued on page seven

Her Husband's Crown

What did James S. White value in his wife?

by Marlene Steinweg



“James was intensely proud of his wife—not only of her spiritual dedication, but of her speaking and writing abilities. He promoted her, defended her, praised her. . . .” James White described Ellen as his “. . . crown of rejoicing.” Let’s take a look at some experiences that may have led him to have such a high regard for his wife.

James remembered meeting Ellen Harmon in her hometown of Portland, Maine, sometime in 1843. He was impressed with her radiant Christian experience and effective missionary endeavors. “She was then a Christian of the most devoted type. And although but sixteen, she was a laborer in the cause of Christ in public and from house to house. . . . Her experience was so rich and her testimony so powerful that ministers and leading men of different churches sought her labors as an exhorter in their several congregations.”² Did Ellen boldly go forth to answer these calls? No, but rather with much trepidation. “At that time she was very timid, and little thought that she was to be brought before the public to speak to thousands.”³

It was more than a year later, in February of 1845, that James again met Ellen in Orrington, Maine. She had traveled there with their mutual friends, William Jordan and his sister, Sarah, to share her visions with the believers. James was led to believe that “. . . her wonderful experience and work was of God, and it was his duty to accompany them.”⁴ He offered to accompany Ellen and her companions, wherever she needed to travel to share her messages with Advent believers.

His experiences as a traveling companion were inspiring and challenging. In Atkinson, Maine, a

few days later, Ellen fell down in a vision while meeting with a group of fanatics who performed strange acts, supposedly under the Spirit’s power. It was James who cradled her head. Another time, while in New Hampshire, James was inspired to rebuke evil spirits in the believers there, who were groaning and shouting “Amen!” to disturb the meeting. Time and again God would lead by providing funds for Ellen’s travels, or directing what moves to make in order to overcome Satan’s attempts to keep her from sharing the messages she received from God.

James observed how God used Ellen to bless the believers. She “moved out in the work of public speaking timidly. If she had confidence, it was given her by the Holy Spirit. If she spoke with freedom and power, it was given her of God.”⁵ Later, she improved so much as a speaker, that he thought she excelled all others in her power to move the people. Her voice “became [so] clear and powerful, and her articulation. . . so distinct that acres of people could hear her out-of-doors . . . as easily as if seated in a church.”⁶

When did James and Ellen learn to love each other? “When we first met, we had no idea of marriage at any future time. . . . [Later it became clear that] God had a great work for both of us to do. . . [and] we could greatly assist each other in that work. . . . As she should come before the public,” James explained, “she needed a lawful protector. . . . God having chosen her as a channel of light and truth to the people in a special sense, she could be of great help to me.”⁷ James recognized that their marriage would help them mutually in the gospel ministry.

continued on page six



“The Best Man *that ever trod* Shoe Leather.”

What led Ellen White to say this about her husband?

by Marlene Steinweg

Ellen White highly esteemed her husband, James. She believed God had qualified him “...for a specific work, and... united them to carry forward this work,”¹ and that he was “...the best man that ever trod shoe leather.”² How did Ellen arrive at these conclusions?

In mid-February of 1845, the intense winter following her first vision, Ellen met the man who was to be her husband when William Jordan and his sister Sarah urged Ellen to go with them to Orrington, Maine, to share her visions. From then on, Elder James Springer White, a youthful, Advent preacher, traveled with Ellen, accompanying her and her companions from place to place to seek out Advent believers.

Did Ellen ever dream that the friendship started in Orrington would lead to marriage and a special work in the development of a powerful, new religious movement? Not likely. But, as they traveled, she could observe James’ character strengths and flaws, and saw his deep desire to know,

follow, and preach the truth. God led in their lives, and they eventually married on Sunday, August 30, 1846.

Ellen recognized many of James’ character strengths. For example, she told of his “head to plan and... life of experience to balance the inexperienced;”³ of his “firmness and decision...;”⁴ his ability to “... stand in defense of the truth without yielding... principle...;”⁵ and his “unbending integrity and noble courage to vindicate the right and condemn the wrong.”⁶

He was “bold and fearless in acting...;”⁷ could “... speak more earnestly;”⁸ and “stand more firmly,”⁹ than other men in similar circumstances. “God has given him,” she declared, “the power to form and execute plans with the needed firmness, because he did not refuse to exercise these qualities of the mind, and to venture in order to advance the work of God.”¹⁰

What character flaws did Ellen notice in her husband? Perhaps his temper? She wrote how his peace was destroyed and he was annoyed when others failed “to carry out things

just as... he would carry them out.”¹¹ He “felt he must see to this and that, fearing it... [would] be done wrong.”¹²

One problem James had was that he would overtax himself physically. This would be a natural result of not letting others do the work. “Even if it was done wrong a few times,” Ellen thought, “[James]... should not perplex his mind and take the burden of overseeing these things.”¹³

Perhaps James’ unforgiving spirit was a character flaw? Ellen wrote in December of 1865, that James’ “greatest wrong in the past... [was] an unforgiving spirit toward those brethren who injured his influence in the cause of God...”¹⁴ Although these brethren heartily acknowledged their wrongs and James forgave them and even continued working with them, he could not entirely forget the incidents. He would at times rehash the offenses in his mind, bringing them to life, and this brought him added stress and sadness.

James was able to learn from his mistakes, and later repented of his errors. God

That brain, that noble masterly mind, shall not be left in ruin. Satan shall not exult over us.

"...accepted his humiliation...the afflicting of his soul before Him...the confessions of his lack of consecration to God, and his repentance for the errors and mistakes in his course which have caused him such sorrow and despondency of mind. . . ."¹⁵

When James suffered a series of strokes, Ellen, who had relied so much on him, missed that "...strong, manly arm [she] ever leaned upon. . . ."¹⁶ She vowed to continue working for his healing, "as long as life is left him and me. . . . That brain, that noble masterly mind," she declared, "shall not be left in ruin. . . . Satan shall not exult over us. You will yet see us standing side by side in the sacred desk, speaking the words of truth. . . ."¹⁷

In July, 1874, after James had suffered another stroke, Ellen wrote him, "I have the highest estimate of your ability, and with the power of God to work with your efforts, you can do a great and efficient work. God can mend the broken and worn machinery and make it of essential use to do His work still."¹⁸ She wrote these words when James was very discouraged admonishing him to "believe, . . . be cheerful, . . . be of good courage."¹⁹ He must have accepted this counsel by June of 1875, for Ellen wrote her friend Lucinda Hall, "My husband is very cheerful and of good courage. He is very attentive to me, seeking

in every way to make my journeyings and labor pleasant and relieve it of weariness."²⁰

In August, 1876, when God again healed James and he could return to work, Ellen remarked to Willie, "Your father does the work of three men at all these meetings. I never saw a man work so energetically, so constantly as your father. God does give him more than mortal energy. If there is any place that is hard, your father takes it."²¹ Evidently she realized they both might overdo it again, and James might become discouraged and ill. She prayed for "strength to do the work necessary to be done in these special occasions."²²

James obtained a special victory the next year, for which Ellen praised God in a letter to Edson and Emma, on August 31, 1877. "Father says he will go forward in the name and strength of our dear Saviour. He will go to the camp meetings and will bear his testimony, exalting Jesus and the power of His grace. Oh! What hath the Lord wrought! Father feels now that he must hide behind Christ. He must exalt Jesus and humble himself. He wants to work in a different manner than he has hitherto done, walking in greater humility and working in God continually."²³ By the next week God had blessed his health so much, that she reported he "...went into the stand, sang and prayed like his own self.

This is God's doing," she concluded, "and His name shall have all the glory."²⁴

On August 6, 1881, James died from a serious case of malaria, thus ending nearly thirty-five years of marriage. Though Ellen felt "...deprived of. . . [his] wisdom and ability,"²⁵ he lived another thirty-four years remembering and missing her husband, James, "...the best man that ever trod shoe leather."²⁶ ♦

¹Ellen G. White, *The Publishing Ministry*, RHPA, Hagerstown, MD, 1983, p. 29.

²A. L. White, *Ellen G. White, Vol. 1, The Early Years*, RHPA, Hagerstown, MD, 1985, p. 84.

³Ellen G. White, *Manuscript Releases*, Volume 6, EGW Estate, Silver Spring, MD, 1990, p. 304.

⁴⁻¹⁰*Life Sketches of Ellen G. White*, PPPA, Mt. View, CA, 1915, p. 243.

^{11,12,13}E. G. White, *Manuscript Releases*, Volume 10, EGW Estate, Silver Spring, MD, 1990, p. 23.

^{14,15}E. G. White, *Testimonies*, Volume 1, PPPA, Mt. View, CA, 1948, p. 613.

^{16,17}6MR, pp. 300-301.

^{18,19}A. L. White, *Ellen G. White, Volume 2, The Progressive Years*, p. 439, RHPA, Hagerstown, MD, 1986.

^{20,22,23}10MR, pp. 33, 34.

^{23,24}10MR, p. 36.

²⁵6MR, p. 307.

²⁶Ellen G. White, *Manuscript Releases*, Volume 5, EGW Estate, Silver Spring, MD, 1972, p. 208.

HER HUSBAND'S CROWN

continued from page three

Their friendship advanced over the period of about a year, and "although their courtship lacked some of the typical elements, providence led them on to love and affection and fixed their eyes on marriage."⁸ Ellen recalled that James' proposal was somewhat like an ultimatum. "He told me... he should have to go away and leave me to go with whomsoever I would, or we must be married. So we were married."⁹ On August 26, 1846, James happily informed his friend, Brother Collins, "Ellen says that the way has been made plain. We are published, and we shall be married perhaps Monday."¹⁰ They were actually married Sunday, August 30, 1846 and began their thirty-five years as man and wife. As James aptly commented, they had "linked life's destiny..."¹¹

Although James and Ellen both had strong personalities, which was a potential source of friction, by God's grace they were able to resolve their differences. For example, James felt at times that Ellen was seeking to control him, and although she didn't conscientiously do this, she told him she was sorry. She wrote him, "'Wherein my feelings have been permitted to arise in any instance, it was wrong.' James apologized also, and felt he had wronged Ellen."¹²

The near-drowning incident of twenty-month old Willie reveals the full support James gave Ellen and the trust he had in her judgement. Ellen worked with Willie's cold, limp body, massaging it back and forth, bringing up the soapy, wash water he had breathed into his tiny lungs after falling into a wash tub. There seemed to be no hope, and an aghast neighbor urged that someone take the dead child from the distraught mother. "'No,' James replied, 'No one shall take it away from her.'"¹³ Twenty minutes later, signs of life indicated that her efforts had saved Willie's life, and James' confidence in Ellen was rewarded.

When James' health failed, as it so often did, Ellen tried to be there to pray and help work towards his recovery. Her belief in his leadership abilities and value in the cause of God, and her unfailing efforts to restore him to health and service, were a constant inspiration to James. If she had to travel, she would write him. Once she wrote, "It has been

From that hour to the present,
she has been my
CROWN OF REJOICING.

a continual cross for me to be so far away from you and friends I love. . . . May God bless you, my husband, with His grace. . . . Your Ellen."¹⁴

When James was deeply depressed, Ellen would encourage him to look up and let Christ take his burdens, and believe he would be healed. "Let the disagreeables go," she urged him. "Turn from these things which cause sadness and... dishearten you."¹⁵

In 1880, very near the end of his life and after nearly 34 years of marriage, James was preparing an edition of *Life Sketches*. In this he stated,

"Marriage marks an important era in the lives of men."¹⁶ He then quoted Solomon's words from Proverbs 18: 22, "Whoso findeth a wife findeth a good thing, and obtaineth favor of the Lord," indicating he had

been thus favored. "This expression," he added, "taken alone may be understood to convey the idea that all wives are from the Lord. But Solomon qualifies the expression by other statements. 'A virtuous woman is a crown to her husband. . . . Proverbs 12:4. . . .'" "[Ellen] has been my crown of rejoicing," he concluded, since "we were married . . . and from that hour to the present. . . ."¹⁷

¹Graybill, Ron, "Married to the Prophet," *Insight*, October 2, 1993, pp. 8-10.

²³White, James, *Life Sketches (LSJW)*, SDA Steam Press, Battle Creek, MI, 1880, p. 126.

⁴*Ibid.*, p. 238.

⁵*Ibid.*, p. 127.

⁶*Ibid.*, p. 326.

⁷*Ibid.*, p. 126.

⁸White, A. L., *Ellen G. White (EGW)*, Volume 1, *The Early Years*, RHPA, Hagerstown, MD, 1985, p. 11.

⁹Roy E. Graham, *Ellen G. White, Co-founder of the Seventh-day Adventist Church*, Peter Lang Publishing, Inc., 1985, p. 28. (originally in *Manuscript Release 310*, EGW Estate Document, 701-b-1-a),

¹⁰EGW, Volume 1, p. 11.

¹¹LSJW, p. 125.

¹²Insight, October 2, 1993, p. 10.

¹³EGW, Volume 1, p. 337.

¹⁴White, Ellen G., Volume 7, *Manuscript Releases*, pp. 31-35, May, 1880, EGW Estate, Silver Spring, MD, 1990.

¹⁵EGW, Volume 2, *The Progressive Years*, 1984, p. 439.

^{16,17}LSJW, p. 125.



THE WHITES: ELLEN, WILLIE, JAMES, AND EDSON, 1865

continued from page two

Young Henry traveled much with his parents during the first year of his life. He observed his mother in illness and recovery. Ellen wrote that, "When I grew better, my little Henry expressed great joy. He would climb upon the sofa, throw his little arms around my neck, and kiss me many times. He was then one year old." (LS, 244, 245.) Eventually he was left with the Holland family while his parents traveled because "it was for his good to have a good home and steady discipline." (1T, 87.) She once wrote "...the greatest sacrifice I was called to make in connection with the work was to leave my children in the care of others." (1T, 101.)

Edson had to spend much time in his early years away from his parents. Lacking a real home may have caused some of his erratic and rebellious behavior. Later he returned and did a powerful and effective

work for Southern Blacks. Ellen wrote faithfully to her sons, encouraging them to remain steadfast and make positive choices. She wisely counseled that "the youth should not feel that they are under an eye that is watching them, ready to reprove and condemn. Approve whatever you can; smile whenever you can." (Letter 19, 1886.)

James began his publishing and writing leadership in 1861. He was never afraid to push himself hard, burning the midnight oil and often taking outdoor work to earn money to pay for printing of church papers. He suffered a major stroke in 1865, compounding health problems that he had from his youth. Ellen cared for him as best she could.

It appears that the toll of this experience, combined with his aggressive personality, may have made the later years of their marriage more strained. In 1867, when she was finishing writing in Oakland and he

was in Battle Creek, he objected vigorously to something she had written to him. "Your head won't fit my shoulders. Keep it where it belongs, and I will try to honor God in using my own," he declared, and added, "I shall be glad to hear from you, but don't waste your precious time and strength in lecturing me on matters of mere opinions." (Graybill, Ron, "Married to the Prophet," *Insight*, October 2, 1993, p. 9.)

She was, apparently, frustrated by this, but then wrote this gracious reply, "It grieves me that I have said or written anything to grieve you. Forgive me, and I will be cautious and not start any subject to annoy and distress you. We are living in a most solemn time, and we cannot afford to have in our old age differences to separate our feelings. [Ellen was 40; James, 46, at the time.] I may not view all things as you do, but I do not think it would be my place or duty to make you see as I see and feel as I feel. Wherein I have done this, I am sorry. I want a humble heart, a meek and quiet spirit." (*Ibid.*, p. 10.)

James died in 1881. She wrote Willie about her sense of loss soon after losing James, saying, "My life was so entwined or interwoven with my husband's that it is about impossible for me to be of any great account without him." (*Ibid.*) God's goodness, Willie's faithful support, and her own commitment to Christ, enabled her to provide guidance to God's church for 34 more years.

James and Ellen White gave enthusiasm, love, challenge, and outstanding leadership to their family and the church. They sacrificed all they had for the cause of Christ. Dare we do any less? ♦

References: LS is *Life Sketches*, 1880 edition by James White. 1T is *Testimonies*, Volume 1, by Ellen G. White.

TRIUMPH THROUGH TRIAL

by Ellen G. White

God has always tried His people in the furnace of affliction. It is in the heat of the furnace that the dross is separated from the true gold of the Christian character. Jesus watches the test; He knows what is needed to purify the precious metal, that it may reflect the radiance of His love. It is by close, testing trials that God disciplines His servants. He sees that some have powers which may be used in the advancement of His work, and He puts these persons upon trial; in His providence He brings them into positions that test their character and reveal defects and weaknesses that have been hidden from their own knowledge. He gives them opportunity to correct these defects and to fit themselves for His service. He shows them their own weakness, and teaches them to lean upon Him. . . , their only help and safeguard. Thus His object is attained. They are educated, trained, and disciplined, prepared to fulfill the grand purpose for which their powers were given them. When God calls them to action, they are ready, and heavenly angels can unite

"We shall come forth bearing the impress of the Divine."

with them in the work to be accomplished on the earth. *Patriarchs and Prophets*, pp. 129, 130.

The Lord permits trials in order that we may be cleansed from earthliness, from selfishness, from harsh, unchristlike traits of character. He suffers the deep waters of affliction to go over our souls. . . that we may know Him and Jesus

Christ whom He has sent . . . that we may have deep heart longings to be cleansed from defilement, and may come forth from

the trial purer, holier, happier. . . If patient under the crucial test, we shall come forth reflecting the divine character. *Christ's Object Lessons*, p. 175.

Trials of life are God's workmen to . . . fit us for the society of pure, heavenly angels in glory. But as we pass through these trials. . . let the eye of faith fasten upon the things unseen, the eternal inheritance, the immortal life, the eternal weight of glory, and while we do this the fire will not consume us, but only remove the dross, and we shall come forth seven times purified, bearing the impress of the Divine. *Testimonies*, Vol. 1, pp. 706, 707. ♦

Lest We Forget

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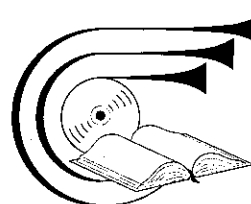
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Lest We Forget

"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." LS 196

QUALIFIED for the Job

By Fred Bischoff

James S. White possessed both the assets and the liabilities of a true leader. A review of these and of his experiences provides encouragement and caution alike to those who are called to lead today and to those who are called to follow, whether it be in a family or in a church.

Chosen by God.

"God has selected my husband and given him special qualifications, natural ability, and an experience to lead out His people in the advance work."¹

Early signs of leadership.

James White had a lifetime total of just 29 weeks of formal education. Therefore, his breadth of understanding and literary ability came more from his exposure to the practical duties of life and his personal application to study and investigation than to

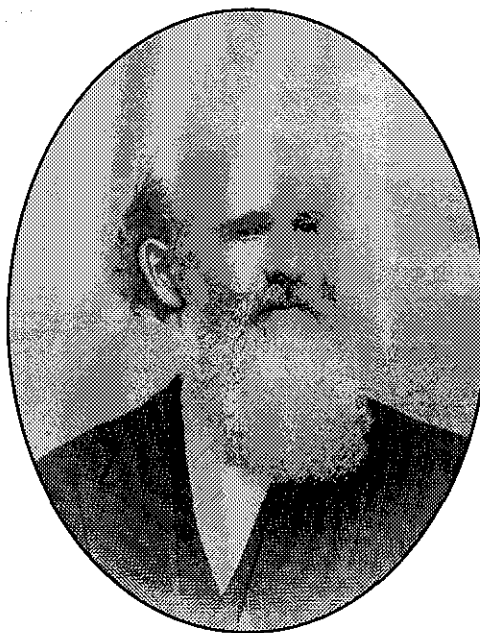


Photo: Courtesy E. G. White Estate
Loma Linda Branch Office

formal studies. His first recorded leadership role was before age 20. "He was especially successful in school government, reducing to an orderly and studious condition schools which had been notorious for their unruly and unmanageable character."²

The ability to lead men and women to Christ.

His next leadership experience came at age 21, after he heard William Miller and Joshua V. Himes speak in September, 1842. During the winter months of 1842-1843, "traveling with a borrowed horse and a patched-up bridle and saddle,"³ James led over 1000 men and women to Christ. This work of spiritual leadership continued after the passing of the time, as he worked to encourage the advent believers and combat fanaticism.

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LEST WE FORGET, 1995 FEATURES:

JAMES SPRINGER WHITE & ELLEN GOULD HARMON WHITE

This issue: James and his leadership role in the Seventh-day Adventist church.

Qualified for the Job

Continued from page one

Following God's leading. "In the early days of our . . . work the Lord did designate Elder James White as one who, in connection with his wife, and under the Lord's special guidance, was to take a leading part in the advancement of this work."⁴ "Through the Testimonies of His Spirit, He had imparted to him great light. He had cautioned, warned, re-proved, and encouraged. . . ."⁵

When God through visions given his wife instructed James at age 27 "to publish the light that was shining upon our pathway,"⁶ he soon began printing *Present Truth*. Leaders are often called to start out small and selflessly. James White clearly manifested this level of commitment, and the work was "carried forward at a great sacrifice of strength and means."⁷

Building up new endeavors.

"The earnest efforts of my husband to build up the institutions in our midst I also saw registered in the Ledger of Heaven."⁸

Bringing order and stability.

At age 28 James began to call for the support of travelling ministers, and "appealed for the believers to move in gospel order."⁹ His first carefully developed series of articles on "Gospel Order" he published in the *Review* when he was 32 while living in New York, in December, 1853.

In 1860, at age 39, he led out in the decision to incorporate the publishing association legally, choose a church name, and organize the local churches to own

church properties.¹⁰ In May of 1863 the General Conference was organized with six states represented. James White was unanimously elected president but declined the position, not wanting it to appear that he had worked for church organization in order to be its head.

An instrument for justice.

". . . [James] had elevated views of the Lord's claims upon all who profess His name,—of their duty to stand in defense of the widow and the fatherless, to be kind to the poor, to help the needy. He would jealously guard the interests of his brethren, that no unjust advantage should be taken of them."¹¹

Often misunderstood and not appreciated.

"I was shown that the position of my husband has been a very difficult one. A pressure of care and labor has been upon him. His brethren in the ministry have not had these burdens to bear, and they have not appreciated his labors. . . . I was shown that his relation to the people of God was similar, in some respects, to that of Moses to Israel. There were murmurers against Moses, when in adverse circumstances, and there have been murmurers against him."¹²

Tempted to neglect other needs.

"[My husband] has devoted his interest almost entirely to the building up of the cause of God, regardless of his own personal interests and at the sacrifice of

social enjoyment with his family. In his devotion to the cause he has frequently endangered his health and life. He has been so much pressed with the burden of this work that he has not had suitable time for study, meditation, and prayer. God has not required him to be in this position, even for the interest and progress of the publishing work at Battle Creek. There are other branches of the work, other interests of the cause, that have been neglected through his devotion to this one."¹³ (emphasis supplied.)

Disease and discouragement from overwork.

"[James]. . . has done, single-handed, the work of three men."¹⁴

"Here is where the mistake has been made by his brethren in urging him, and by himself in consenting, to stand under the burdens and responsibilities that he had borne alone for years."¹⁵

"Nature has been outraged time and again. While his brethren have found fault with him for doing so much, they have not come up to take their share of the responsibility, but have been too willing to make him responsible for everything."¹⁶

God-given gifts of fidelity, energy, and insight.

Ellen White saw on the judgment ledger in heaven "under the head of 'Fidelity,' was the name of my husband."¹⁷

James had "ready judgment and clear discernment, which have been gained through training and exercise,"¹⁸ she said. "God has given him the power to form and execute plans with the needed firmness, because he did not refuse to exercise these qualities of the mind, and to venture in order to advance the work of God."¹⁹

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STREAMS OF LIGHT

The Publishing Work

by Richard Cooper

On May 5, 1949, a centennial issue of *The Advent Review and Sabbath Herald* was published. F. D. Nichol included in his editorial Ellen G. White's words, "We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." God's leading in the development of the publishing work is remarkable. James White, the man He chose to begin this work, did not hesitate to go forward once he received the divine mandate.

The years immediately following the Great Disappointment were a time of intense activity for the pioneers. They travelled extensively to encourage the shaken believers to shore up their faith, and they continued searching the Scriptures for greater light on the sanctuary and the real significance of October 22, 1844. The pioneers were young, energetic, enthusiastic, and mostly quite poor. They shared an unshakeable faith in a soon-coming Savior. Some method was necessary to more efficiently extend their efforts.

James and Ellen White attended a meeting in Dorchester, Massachusetts in November, 1848, where Ellen received a vision about the proclamation of the sealing message. As Ellen came out of vision, she turned to her husband and said, "I have a message for you. You must begin to print a little paper and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world." (LS125.)

"We look back with a good degree of pleasure to the month of July, 1849, when we published the first number of the little paper called *Present Truth*. We sat down to prepare the matter for that little sheet, and wrote every word of it, our entire library

comprising a three-shilling pocket Bible, Cruden's Condensed Concordance, and Walker's old dictionary, minus one of its covers. Destitute of means, our hope of success was in God." (RH 6-17-1880.)

James had 1,000 copies of the first edition of *Present Truth* published. He did not have enough money to pay the printer to fold them. He took them home where other believers helped fold and bundle them for mailing. Trips to the post office and printer were 16-mile, round-trip walks for James, no easy task for one who walked with a limp at the best of times. When believers learned of the need for money to support the publication, the response was swift and generous.

One can only stand in awe of the energy and determination of James White and the other pioneers. With so few workers they simply had to mix travelling and speaking with the publication deadlines.

Ellen White commented on this to Brother and Sister Collins, "We should have written you before but we have had no certain abiding place, but have travelled in rain, snow and blow with the child from place to place. I could not get the time to answer any letters and it took all of James' time to write for the paper and get out the hymn book." (1MR31.)

By November, 1850, eleven issues of *Present Truth* had been printed in Middletown, New York and Paris, Maine. Working with Joseph Bates, J. N. Loughborough, S. W. Rhodes and J. N. Andrews, James began publishing the *Review*, to affirm and clarify the key truths accepted by the believers. The magazine started as an 8-page journal published on a bi-weekly basis. Sometimes the regularity of publication was hindered because pioneer leaders had to travel and thus could not meet their deadlines. James sometimes simply delayed publication until the necessary articles arrived.

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JAMES WHITE

A MAN OF ACTION

by Marlene Steinweg

Lord, have mercy on Brother White. He is proud, and will be damned unless he gets rid of his pride. . . . Have mercy. . . .’ Elder H.’s voice droned on. . . .” James understood immediately that the elder sought “to cast fear upon those around. . . , bring them under his influence, that they might show him all that respect which his especial endowments demanded.”¹ Having had experience with hypocrites, he wisely challenged the man, declaring himself innocent of the charge which was made because James wore a starched, though borrowed, collar. Brother H. wept as though his heart would break, causing James to comment wryly, “to see a coarse, hard-hearted man, possessing . . . but little more tenderness than a crocodile, and nearly as destitute of moral and religious training as a hyena, shedding hypocritical tears for effect, is enough to stir the mirthfulness of the gravest saint.”² Thus, on this as on other occasions was revealed James’ youthful vigor, forceful character, and special humor that would be refined and put to use in God’s work.

His dedicated, Christian parents, four older, and four younger siblings must have marveled to see how God worked in his life. A weak, sickly child, with an eye disability that prevented formal studies until age 19, he completed basic studies after only 6 weeks, taught his first school the following term, was converted completely to the Millerite message by age 21, and became a preacher by age 22.

A poor, itinerant preacher, James embarked upon his ministry with his Bible, some Millerite literature, a prophetic chart, three personally prepared lectures, and his youthful zest and strong faith. Though he met with opposition, suffered hard times, and braved discouraging weather, he undauntedly moved forward. The 1000 souls converted on his first six-week tour, were clear evidence of this youthful preacher’s Power Source. James had a “fine presence and sturdy character. . . , was a born leader, a strong dynamic spirit. . . , unusually bold, resourceful, and farseeing.”³ He “had the happy gift of carrying people along with him. . . , was enthusiastic, and possessed a grace and

TIME LINE JAMES S. WHITE

1821 August 4: James Springer White was born;
1836 He was baptized into the Christian Church fellowship.
1840 He entered into academy at St. Albans, Maine and soon taught his first school.
1841 He joined the Millerites and in Troy, Maine, shared the message of Christ’s second coming.
1842 September: He first heard Miller preach and by October was preaching.
1843 He was ordained in the Christian Church.

1844 Spring: James first met Ellen Harmon.
August: He began preaching the Midnight Cry.
October 22: The Great Disappointment.
1845 He accepted light regarding Jesus as High Priest in Heavenly Sanctuary.
February: James met Ellen Harmon at Orrington, Maine, & began traveling with her.
1846 August 30: He married Ellen Harmon.
November: He and Ellen accepted the Sabbath.

1847 August 26: first son, Henry was born, living in Topsham, Maine. James published *A Word to the “Little Flock.”*
1848 Sabbath Conferences held:
1. April 20-24: Rocky Hill, Connecticut.
2. August 18: Volney, New York, unity obtained.
3. August 27, 28: Port Gibson, New York.
4. September 8, 9: Rocky Hill, Connecticut.
5. October 20-22: Topsham, Maine.
6. November - Dorchester,

a dignity that kept every enterprise with which he had to do on a high spiritual level."⁴

The prophetic date Miller had set passed with no appearance of Christ. When, at the famous Exeter, New Hampshire, camp meeting, James heard S. S. Snow's clear presentation that Jesus would appear on the 10th day of the 7th Jewish month he immediately joined other inspired Advent preachers proclaiming, "Behold, the Bridegroom cometh, on October 22, 1844. Go ye out to meet Him!" (See *LWF*, 3:2, about Samuel S. Snow.)

When Jesus failed to return on October 22, 1844, God sustained his belief in the prophetic interpretation. He then searched for understanding regarding the prophecy. Early in 1845, he accepted the message written by O. R. L. Crosier and printed in the *Day Dawn*, which revealed the truth about the heavenly sanctuary. (See *LWF*, 4:3, about O. R. L. Crosier.)

In February, 1845, James heard Ellen Harmon tell her visions and was convinced God had given her messages to instruct and comfort the advent band. When he offered to accompany her in her travels to

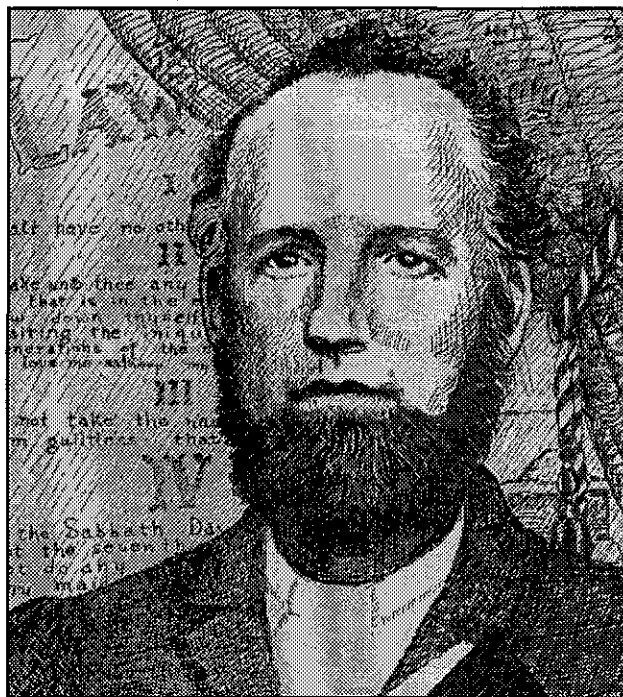


Illustration by Pauline Whitson, 1941, from *Pioneer Days of the Advent Movement*, W.A. Spicer.

encourage the believers, she accepted his offer. After traveling and working by her side for eighteen months, James, 25, and Ellen, 18, were married August 30, 1846. Mere youths, James and Ellen dedicated their lives to learning and preaching Present Truth as God would reveal it, and with other pioneers, they eventually founded the Seventh-day Adventist church.

James White was instrumental in the development and understanding of the following basic S.D.A. Bible doctrines: 1. the prophetic reaffirmation of Jesus' imminent second advent; 2. conditional immortality; 3. definition of the three angels' messages, especially the third as includ-

ing Sabbath-keeping as a test, Sunday-keeping as a mark of the beast, and the importance of God's people to keep all the commandments; 4. the pre-millennial second advent flanked by two resurrections—of the just dead at Jesus' advent and of the unjust dead after one thousand years; 5. the Sanctuary doctrine, including the definition of the scape goat as Satan; 6. baptism by immersion only; and 7. restoration of the prophetic gift.⁵

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Massachusetts, the 'sealing' was understood.
November 18: Ellen received the vision for James to begin publishing. From this time, James wrote, published, and preached.
May: Henry was left in care of the Howlands.
June: Living at this time at Rocky Hill, Connecticut.
July: First issue of *Present Truth* came off the press.
July 28: Second son, James Edson, was born.
November: At a conference

at Oswego, New York.
May: Edson was left with Sister Bonfoey. James suffered from poor health, but he continued writing and publishing.
August: Living at this time at Saratoga Springs, New York.
April: Living at this time at Rochester, New York.
Summer: First press bought.
August: *Youth's Instructor* begun.
May 23: His life was saved wreck of train to Wisconsin.

August 29: Third son was born, William Clarence.
 Moved to Battle Creek, MI, built own home.
September 20: Last son was born, John Herbert.
December 14: John Herbert died.
 James was editor and proprietor of the *Review*.
December 8: Henry died.
May, to May, 1867: James became President of the General Conference.
August 16: James was stricken with paralysis.

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A MAN OF ACTION

continued from page five

James was well known for his use of music in evangelism. He even published various hymnals for advent worship.

Imagine you were in the congregation there in the old meeting-house at Battle Creek waiting for the preacher. "Suddenly the silence would be broken by a sweetly musical and strong, sure voice, singing a familiar hymn. . . . James White, silvery-haired, [was] coming down the aisle, beating time on his Bible, and singing, 'When I can read my title clear to mansions in the skies, I'll bid farewell to ev'ry fear, and wipe my weeping eyes.' By the time he had finished the first stanza and the chorus, the congregation had been caught and carried along in the spirit of it, and was joining in."⁶ James delighted in using the advent hymns to bring joy and inspiration to those fervent believers.

Elder White was plagued with poor health throughout the years. He suffered from a bum ankle, indigestion, and strokes. He was overworked, overstressed, and truthfully intemperate in his great

zeal to place Present Truth before the people. His life was snuffed out prematurely, in a matter of days, when he contracted malaria in 1881.

In spite of his physical weakness and early death, God had used James to lead towards immense progress in the Seventh-day Adventist Church. Of what other man could it be reported that he was a key theologian in framing the basic platform of Seventh-day Adventist belief and practice; that, though attacked for his position on the matter, he gave form and solidity to the growing movement by encouraging and leading out in church organization; that he gave his life to establish world-wide publishing, health, and education ministries and was instrumental in expanding the mission outreach of the three angels' messages to the West Coast and around the world? The urgency and intensity of his dedication speaks to the remnant today from the first article in the first journal, *Present Truth*, "What is done to spread the truth must be done quickly. The four angels are holding the angry nations in check

but a few days, until the saints are sealed; then the nations will rush like the rushing of many waters. Then it will be too late to spread before precious souls the present saving, living truths of the Holy Bible. . . . May God help the scattered remnant to receive the truth, and be established in it. May they haste to take shelter beneath the 'covering of Almighty God,' is my prayer."

*"You will see your Lord a-coming in a few more days!
Hear the band of heavenly
music sounding thro' the air."* ♦

¹White, J. S., *Life Sketches of Elder James White*, S.D.A. Steam Press, Battle Creek, MI, 1880, p. 89.

²*Ibid.*, p. 90.

³Froom, L. E., *Prophetic Faith of Our Fathers*, RHPA, 1954, p. 1057.

⁴*Ibid.*, p. 1058.

⁵Refer to *Ibid.*, p. 1032+.

⁶Spicer, W. A., *Pioneer Days of the Advent Message*, RHPA, 1941, p. 147.

⁷Early Advent hymn often sung by James White, *Millennial Harp*, 1843.

Time Line James S. White

continued from page five

1867 **January:** James' health was restored.
He built their new home in Greenville, Michigan.
1869 **May, to December, 1871:** James again was President of General Conference.
1871 He edited the *Health Reformer*.
1872 He worked for establishment of the first SDA college and made one of several extended visits to California.

1874 **June:** Oakland, California, He started *Signs of the Times*; and continued as editor till his death.
The precursor to Pacific Press was built and equipped.
August, to October, 1880, He again became President of the General Conference.
1875 **April:** Pacific Press officially was organized.
They moved to California.
1877 **August:** James was nearly

paralyzed, left weak.
1878 Housekeeping set up in Texas.
1880 Housekeeping again set up in Battle Creek, Michigan.
1881 James described as active, vigorous, and devoted to the publishing work.
August 6: James died at Battle Creek Sanitarium after becoming ill with Malaria.
August 13: His funeral was conducted at Oak Hill Cemetery, Battle Creek, MI.
Time Line concluded

Qualified for the Job

continued from page two

Leaders in God's church today may err, but if they will stand "in defense of the truth without yielding a single principle to please the best friend. . . [and be] bold and fearless in acting and speaking"²⁰ as did James White; if they will exercise their God-given qualities of mind; and "venture in order to advance the work of God"²¹, He will give "the power to form and execute plans with the needed firmness. . ."²²

"Just such firmness and decision were necessary at the commencement of the work, and they have been needed all along, as it progressed step by step."²³ Where are the James Whites of today, that our church needs as it faces these turbulent, testing times? ♦

References:

¹Ellen G. White, *Testimonies*, Vol.3, Pacific Press, 1948, p. 89.

²American Biographical History, *Eminent and Self-Made Men*, Western Biographic Publishing Co., Cincinnati, Ohio, 1878, p. 106.

³*SDA Encyclopedia*, "James Springer White," RHPA, 1966, pp. 1598-1604.

⁴8T p. 237.

⁵*Life Sketches of Ellen G. White*, Pacific Press, 1915, p. 243.

⁶*Colporteur Ministry*, Pacific Press, 1958, p. 1.

⁷LS p. 244.

⁸LS p. 242.

⁹*James White and SDA Organization*, Andrew G. Mustard, Andrews University Press, 1987, pp. 118, 119.

¹⁰*Ibid.*, pp. 146-148.

¹¹LS p. 243.

^{12,13} 3T p. 85.

¹⁴*Selected Messages*, Book 1, p. 105.

¹⁵3T p. 500.

¹⁶3T p. 501.

¹⁷LS p. 242.

¹⁸3T p. 497.

^{19 to 23}LS p. 243.

Streams of Light

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The publishing work had moved to Rochester, New York by 1852, and a hand press, type and other goods costing \$652.95 were purchased. In 1853 Uriah Smith joined the publishing team and worked as business manager, editor, and auditor at various times over the next 50 years. By 1855, James White had contributed all the money he had, and incurred a \$2,500 personal debt. Little wonder he was physically ill.

On December 4, 1855, the first publication rolled off the press at Battle Creek. Between 1857 and 1873, \$6,000 of power and cylinder presses were purchased due to increasing needs. In 1874, publishing work spread to the West Coast, using equipment purchased in New York by James White.

A meeting in the Michigan Conference voted a full organizational plan for the publishing work, largely resulting from the need to adequately care for buildings and printing equipment. Official organization had to wait until the state of Michigan made laws of its own, hence the incorporation date of May 3, 1861. James White was appointed President of the corporation as well as editor of the *Review*. His salary for such a challenging task was \$7.00 per week.

James was actively involved in the publishing work of the church till the end of his life. He gave his best energies and resources in acting on the challenge given him through Ellen's vision.

After he died, the publishing work continued to prosper. The Battle Creek presses eventually had a 50,000 sq.ft working area. Fire brought tragedy to the work, and transfer to Takoma Park. In spite of relocation challenges, the press produced and marketed steadily growing numbers of books and periodicals:

1904 - \$63,000 of books

1912 - \$203,000 of books and \$33,000 of periodicals

1923 - \$679,000 of books, \$295,000 of periodicals

(Figures reported in the 5/5/49 centennial edition of the *Review*.)

The following statement from his editorial for the first issue of the *Review* reveals James' unshakable belief in the urgency of the message that provided the driving force to inspire him and the other pioneers in the publishing work. He declared, "The *Review and Herald* is designed to be strictly confined to those important truths that belong to the present time . . . , a simple and clear exposition of those great and sanctifying truths embraced in the message of the third angel."

In the centennial edition of the *Review*, F. D. Nichol declared, "We would carry you over the road marked out by God, and trod by the pioneers. And we would encourage you, with us, to keep walking steadily forward on that path, for it leads to the gates of the New Jerusalem. Nor are those shining gates far distant. We are nearing home." ♦

References:

Review and Herald:

1st issue of the *Review*.

June 17, 1880 issue.

Centennial issue, May 5, 1949, about the publishing work.

Manuscript Releases, Volume 1.

Life Sketches of Ellen G. White, Pacific Press Publishing, 1915.

WHEN GOD SPEAKS,

He means what He says. When He cautions, it becomes those noticed to take heed.

with comments by Ellen White

Few realize the constant, wearing labor of those who are bearing the responsibilities of the work in the office. They are confined within doors day after day and week after week, while a constant strain upon the mental powers is surely undermining their constitutions and lessening their hold on life. These brethren are in danger of breaking suddenly. They are not immortal, and without a change they must wear out and be lost to the work." (*Testimonies* 515.)

When Ellen White made this statement she was including her husband, James. She emphasized the importance of taking time to rest and recreate. On June 5, 1862, in that great vision on health given at Oswego, New York, Ellen was shown that her "... husband should preserve his strength and health, for God had yet a great work for... [them] to do... constant and excessive labor was exhausting his fund of strength, which God would have him preserve; that if he continued to overtask his physical and mental energies as he had been doing he would be using up his future resources of strength... , and would break down prematurely, and the cause of God would

be deprived of his labor." (*Ibid.* 517.)

This lesson was learned the hard way by James and Ellen, be-

cause when the warning went unheeded, James had a stroke. And yet, this happened time and again. Sometimes, after prayer in his behalf, he would be healed. Other times, he was not. Finally, when malaria attacked his weakened body, and he was unable to fight its ravages, he died, having barely reached his sixtieth birthday.

Some of the brethren to whom this counsel was directed, did not heed it and, by early deaths, were prematurely lost to the cause. J. N. Andrews lived to be only 54; J. H. Waggoner, 69; and Uriah Smith, 72. Others heeded the warning and, perhaps as a result, lived longer. Among these were George Butler, 84; Stephen Haskell, 89; and J. N. Loughborough, 92.

"When God speaks, He means what He says. When He cautions, it becomes those noticed to take heed. The reason why I now speak publicly is that the same caution which was given to my husband has been given to others connected with the office. . . . Unless they change their course of action, they are just as liable to be stricken down as was my husband." *Ibid.* 518. ♦

Lest We Forget

Volume 5

Number 3

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Ellen & James White comment on The Battle for James' Health

"While at Paris, Maine, I was shown that my husband's health was in a critical condition, that his anxiety of mind had been too much for his strength. When the present truth was first published, he put forth great exertion and labored with but little encouragement or help from his brethren. From the first he has taken burdens upon him which were too taxing for his physical strength.

"These burdens, if equally shared, need not have been so wearing. While my husband took much responsibility, some of his brethren in the ministry were not willing to take any. . . .

"When we overtax our strength, and become exhausted, we are liable to take cold, and at such times there is danger of disease assuming a dangerous form. We must not leave the care of ourselves with God, when He has placed that responsibility upon us.

"Some ministers among us fail to bear all the responsibility that God would have them. This lack throws extra labor upon those who are burden bearers. . . ." *Testimonies*, Vol. 3, pp. 9-13.

"Many years ago [in 1865], while my husband was bearing heavy responsibilities in Battle Creek, the strain began to tell on him. His health failed rapidly. Finally he broke down in mind and body, and was unable to do anything. My friends said to me, 'Mrs. White, your husband cannot live.' I determined to remove him to a place more favorable for his recovery. His mother said, 'Ellen, you must remain and take

care of your family.'

"'Mother', I replied, 'I will never allow that masterly brain to fail entirely. I will work with God, and God will work with me, to save my husband's brain. . . .'

"Constantly I kept my husband working at . . . little things. I would not allow him to remain quiet, but tried to keep him active. This is the plan that physicians and helpers in our sanitariums should pursue. Lead the patients along step by step. . . , keeping their minds so busily occupied that they have not time to brood over their own condition. . . .

"I made him exercise his mind. If he had not been made to use his mind, in a little while it would have completely failed.

"Daily my husband went out for a walk. In the winter a terrible snowstorm came, and Father thought he could not go out in the storm and snow. I went to Brother Rood and said, 'Brother Rood, have you a spare pair of boots?'

"'Yes,' he answered.

"'I should be glad to borrow them this morning,' I said. Putting on the boots and starting out, I tracked a quarter of a mile in the deep snow. On my return, I asked my husband to take a walk. He said he could not go out in such weather. 'Oh, yes, you can,' I replied. 'Surely you can step in my tracks. . . .' That morning he took his usual walk.

"In the spring there were fruit trees to be set out and garden to be made. 'Willie,' I said, 'please buy three hoes and three rakes. Be sure to buy three of each.' When he brought them to me, I told him

to take one of the hoes, and Father another. Father objected, but took one. Taking one myself, we began work; and although I blistered my hands, I led them in the hoeing. Father could not do much, but he went through the motions. It was by such methods as these, that I tried to cooperate with God in restoring my husband to health. And oh, how the Lord blessed us!

"I always took my husband with me when I went out driving. And I took him with me when I went to preach at any place. I had a regular circuit of meetings. I could not persuade him to go into the desk while I preached. Finally, after many, many months, I said to him, 'Now, my husband, you are going into the desk today.' He did not want to go, but I would not yield. I took him up into the desk with me. That day he spoke to the people. Although the meetinghouse was filled with unbelievers, for half an hour I could not refrain from weeping. My heart was overflowing with joy and gratitude. I knew that the victory had been gained.

"After eighteen months of constant cooperation with God in the effort to restore my husband to health, I took him home again. Presenting him to his parents, I said, 'Father, Mother, here is your son.'

"After his recovery, my husband lived for a number of years, during which time he did the best work of his life." *Selected Messages*, Book 2, pp. 306, 307.

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Ellen & James White comment on the Battle for James's Health

continued from Insert p. 1

"The hand of God in his restoration was most apparent. Probably no other one upon whom such a blow has fallen ever recovered. Yet a severe shock of paralysis, seriously affecting the brain, was by the good hand of God removed from His servant, and new strength granted him both in body and mind." *Testimonies*, Vol. 1, p. 104

"I have given you this brief recital of personal experience, in order to show you that I know something about the use of natural means for the restoration of the sick.

"God will work wonders for every one of us if we work in faith, acting as we believe, that when we cooperate with Him, He is ready to do His part. I desire to do everything I can to lead my brethren to pursue a sensible course, in order that their efforts may be the most successful. Many who have gone down into the grave might today be living, if they had cooperated with God. Let us be sensible men and women in regard to these matters." *Selected Messages*, Book 2, p. 308.

Before James White died, he expressed his deep concern for the work he had worked so hard to build up:

"In my relations to this cause I have been longest and most closely connected with the publishing work. Three times have I fallen, stricken with paralysis, through my devotion to this branch of the cause. Now that God has given me renewed physical and mental strength, I feel that I can serve His cause as I have never been able to serve it before.

"I must see the publishing

God will work wonders for every one of us if we work in faith, acting as we believe, that when we cooperate with Him, He is ready to do His part.

work prosper. It is interwoven with my very existence.

"My life has been given to the upbuilding of these institutions. It seems like death to leave them. They are as my children and I cannot separate my interest from them. These institutions are the Lord's instrumentalities to do a specific work. Satan seeks to hinder and defeat every means by which the Lord is working for the salvation of men. If the great adversary can mold these institutions according to the world's standard, his object is gained. . . . I would rather die than live to see these institutions mismanaged, or turned aside from the purpose for which they were brought into existence." *Testimonies*, Vol 1, pp. 106-107.

Ellen White expressed the following anxieties in the Spring and early Summer of 1881 when she and James were planning to return to the Pacific Coast and dedicate their time to writing:

"My husband desired to present more fully the glorious subject of redemption, and I had long contemplated the preparation of important books. . . .

"[We were] to attend a tent meeting at Charlotte, North Carolina, Sabbath and Sunday, July 23 and 24. . . .

"Little did I think, as we traveled on, that this was the last journey we would ever make together. The weather changed suddenly from oppressive heat to chilling cold. My husband took cold, but thought his health so good that he would receive no

permanent injury. He labored in the meetings at Charlotte, presenting the truth with. . . clearness and power. . . .

On our return home, my husband complained of slight indisposition, yet he engaged in his work as usual." *Ibid.*, 106-108.

On Monday, July 31, ". . . he had a severe chill, and the next day, I, too, was attacked. Together we were taken to the sanitarium for treatment." *Ibid.*, p. 109.

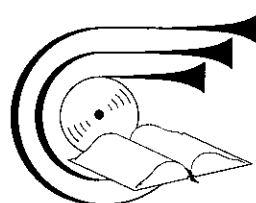
It was malaria! By Friday, Ellen, though greatly weakened, had taken a turn for the better. But James had not. She further commented,

"I was taken to his room, and as soon as I looked upon his countenance, I knew that he was dying. . . . I asked if Jesus was precious to him. He said: 'Yes, oh, yes.' 'Have you no desire to live?' I inquired. He answered: 'No. . . .' A peaceful expression rested upon his countenance.

Sabbath morning ". . . he had a chill, which left him unconscious. At 5 p.m., Sabbath, August 6, 1881, he quietly breathed his life away, without a struggle or a groan. . . ." *Ibid.*, p. 109-110.

"Side by side we had labored in the cause of Christ for thirty-six years [including before marriage]; and we hoped that we might stand together to witness the triumphant close. But such was not the will of God. The chosen protector of my youth, the companion of my life, the sharer of my labors and afflictions, has been taken from my side, and I am left to finish my work and to fight the battle alone." *Ibid.*, p. 105-106. ♦

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Lest We Forget

"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." LS 196

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WHY?

By Dr. Fred Bischoff

Biblical history reveals the precedence for divine intervention. Each major movement in fulfillment of prophecy had a messenger to give special guidance to all who would follow God. We see Enoch, Noah, Moses, Daniel, John the Baptist, Jesus Christ. God in His mercy came to meet the slowness of understanding of His people. This was the reason for each successive messenger and message. Some messages became part of the canon of Scripture, while others did not. However, the same Spirit worked through each messenger.

In 1844, God's people in every church and land needed a message. That message was a fulfillment of Rev. 18:4, "Come out of her [Babylon], my people." God sent a final call to everyone to leave the path of error. This call included special guidance by the Holy Spirit to open Scripture for the last days.

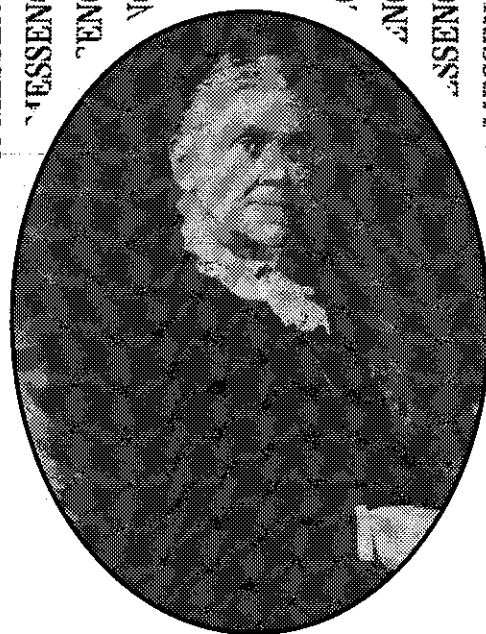


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Our condition was particularly critical. Laodicea was blinded. Centuries-old, pagan thought patterns, which clouded the mind, needed to be swept away by a clear view of reality. The sanctuary needed cleansing. God planned to make ready a people prepared for the return of Christ. A message was needed, and God chose Ellen Gould Harmon, a seventeen-year-old girl, as His messenger.

continued on page two

THIS ISSUE OF **LEST WE FORGET 1995** FEATURES:
GOD'S MESSENGER, ELLEN GOULD HARMON WHITE

WHY, A MESSENGER?

continued from page one

The Holy Spirit again humbled Himself to speak through fallen humanity, giving spiritual insight to God's people which they desperately needed. Just as Christ led His disciples to understand the fulfillment of prophecy (Luke 24:27, 44, 45), so the testimony of Jesus again united with the witness of Scripture to unfold present truth at this major transition of prophetic history.

Ellen White said of herself, "From the year 1844 till the present time I have received messages from the Lord and have given them to His people. This is my work—to give to the people the light that the Lord gives me. I am commissioned to receive and communicate His messages. I am not to appear before the people as holding any other position than that of a messenger with a message." *Testimonies*, Vol. 8, p. 237.

It is of interest here to note that she who was called to a life ministry as a messenger affirmed that she was not alone, that others were used at various times during her lifetime to bring messages to prepare a people to stand in the day of God. She saw God sending messengers, "His servants", including herself, with reproof, cautions, and warnings. She admonished,

"We are not to turn away and refuse to receive the message because it does not come from learned men. . . . Every message sent to you by God's messenger is for your good, to teach you the way of salvation more perfectly. What means has God to communicate His will to men, unless it be through His delegated messengers? And are you not afraid to select that portion of the message that pleases you, and reject that which crosses your track?" *This Day With God*, R & H Pub. Association, 1979, p. 167.

"God calls every one, both old and young to make a diligent search in His word, that they may discover the rich jewels of truth. Ministers and people, teachers and scholars, are all called to the work of studying the Bible.

"Precious light is to shine forth from the word of God, and let no one presume to dictate what shall or what shall not be brought before the people in the messages of enlightenment that He shall send, and so quench the Spirit of God. Whatever may be his position of authority, no one has a right to shut away the light from the people. When a message comes in the name of the Lord to His people, no one may excuse himself from an investigation of its claims. No one can afford to stand back in an attitude of indifference and self-confidence, and say: 'I know what is truth. I am satisfied with my position. I have set my stakes, and I will not be moved away from my position, whatever may come. I will not listen to the message of this messenger; for I know that it cannot be truth.' It is from pursuing this very course that the popular churches were left in partial darkness, and that is why the messages of heaven have not reached them." *Counsels on Sabbath School Work*, Ellen G. White Publications, 1938, p. 28.

Doubtless God will continue to use other messengers. In order to "prove all things", let us follow this counsel: "Let every thing be brought to the Bible; for it is the only rule of faith and doctrine." *Signs of the Times*, February 6, 1893.

We must be ever indebted to God for the gift of prophecy He chose to bestow on a seventeen-year-old girl, over 150 years ago. The messages she wrote from God continue to speak to us today, to prepare a people for Christ's second coming. ●

LEST WE FORGET

Volume 6, 1996 will feature four early pioneers:

- No. 1. Merritt E. Cornell**
- No. 2. John Nevins Andrews**
- No. 3. George Amadon**
- No. 4. J. N. Loughborough**

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THE GOSPEL OF HEALTH A PRACTICAL REALITY

by Dr. Ray Foster

The health ministry has been a part of the work of God throughout history. The Israelite priest officiating in the sanctuary or temple of God, besides being a spiritual leader and teacher, was also the recognized physical healer. Charles Wesley wrote a medical book to help his parishioners with their medical problems. For God to associate medical with spiritual work in the closing work of the gospel is in harmony with what He has revealed about Himself, "For I [am] the LORD, I change not; therefore ye sons of Jacob are not consumed." Malachi 3:6.

Ellen G. White received in supernatural visions a clearer understanding of the effect of the physical health on the spiritual. These visions revealed a distinct lifestyle to be recommended to Seventh-day Adventists; changed the Whites' health habits; and led to a world-wide health ministry, "the Lord's means of lessening the suffering in our world and of purifying His people." *Counsels on Diet and Foods*, p. 38.

The "Reality" of the Health Ministry

"Reality" could be the one word that explains why medical and spiritual work are linked together. Reality is based on creation. Things are the way they

are because that is the way they were made. Truth is based on reality.

"To make natural law plain, and to urge obedience to it, is a work that accompanies the third angel's message. Ignorance is no excuse now for the transgression of law. The light shines clearly, and none need be ignorant; for the great God Himself is man's instructor. All are bound by the most sacred obligations to heed the sound philosophy and genuine experience which God is now giving them in reference to health reform. He designs that the subject shall be agitated and the public mind deeply stirred to investigate it; for it is impossible for men and women, while under the power of sinful, health-destroying, brain-innervating habits, to appreciate sacred truth." (Bold supplied) *Counsels on Health*, p. 21.

Part of the reality of salvation is that there is salvation for the body. God created man from the dust of the earth, breathed life into his nostrils and commissioned mankind to represent God in form, feature, and character. The human body is designed as a temple for the Holy Spirit. Sin has marred the body temple and thus distorted the image of God in man.

Salvation is God's plan to restore the physical form and func-

tion of the body temple itself, and renew the character of the individual to again reflect the image of God. Salvation is thus for the body as well as for the use that is made of the body as reflected by the character of the individual.

The first truths that God sent in the 1840's to the group of believers, who were later called Seventh-day Adventists, were doctrinal, to give direction to the movement. Once the foundational doctrines of the cleansing of the sanctuary, the seventh-day Sabbath and the law of God, the second coming, and the state of the dead were established, it became essential to focus on the health of the body. The prevailing health practices of the times and the deteriorating health conditions of the early believers made this even more crucial. Pork was a staple of the diet and blood-letting was a standard treatment for illness. Ellen and James White were both in poor health from overwork and a poor diet. It was a practical necessity in "reality" for God to give special instructions on how to live.

The First Health Message Given to Ellen White

As early as 1848 Ellen White was shown in vision that tobacco, tea, and coffee were harmful to the human body.

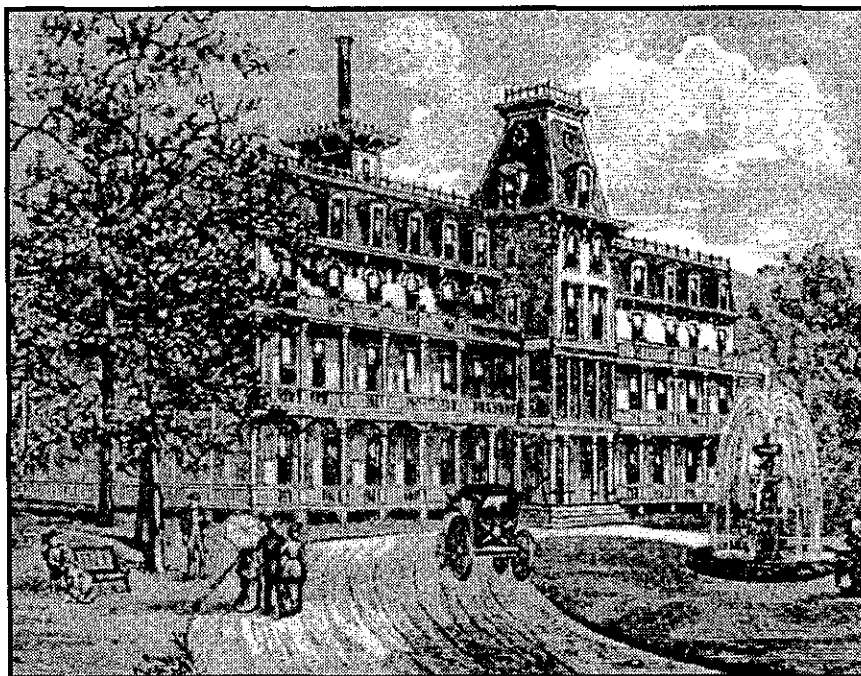
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THE GOSPEL OF HEALTH *continued from page four*

From that time, Ellen never used tea or coffee. However, she was not instructed to focus in on these things as a test of church fellowship. When a brother wrote to her in 1851 inquiring whether she had been shown in vision that it was "wrong to use tobacco", she replied, "I have seen in vision that tobacco was a filthy weed, and that it must be laid aside or given up. Said my accompanying angel, 'If it is an idol, it is high time it was given up; and unless it is given up, the frown of God will be upon the one that uses it, and he cannot be sealed with the seal of the living God.'" *Manuscript Releases*, 5:371.

"No special effort, however, was made through denominational publications to induce Sabbathkeeping Adventists to discontinue the use of tobacco until the latter part of 1853." *The Story of Our Health Message*, D. E. Robinson, p. 66. This was ten years before God gave Ellen White the major health vision that pointed the way to improved health of body that has been a great blessing to the world.

If not accepted, advanced truth has a divisive rather than an strengthening effect upon the church. One of the main characteristics of the introduction of the health reform truths is the carefulness and caution with which it was introduced so as to prove a blessing and a strength to the



The Battle Creek Sanitarium, 1878

church. The ten years between the first *Review and Herald* article entitled "Tobacco," in the latter part of 1853, referred to above, and the giving of the major health vision in 1863, is evidence of the Lord's timing for introducing this important truth. God's timing is important when introducing health reform truths to others. The church body needs to move and grow together in the love of God's advancing truth.

The 1863 Major Health Vision

In the home of an Adventist church member, Aaron Hilliard, at Otsego, Michigan, June 6, 1863, the great subject of health reform was opened before Ellen White in vision. A group of believers from Battle Creek, about 30 miles away, including James and Ellen White, had come to spend the weekend to support the meetings held by Elders R. J. Lawrence and M. E. Cornell. Elder James White was

overworked, perplexed, depressed, and weak. That Friday evening as the group met in the Hilliard home to welcome the Sabbath, Ellen was asked to lead out in prayer. Starting to pray, she moved over closer to James, who was kneeling beside her, placed her hand on his shoulder and continued praying for him. While praying in this way for her husband, she received a vision that lasted about 45 minutes. The influence of heaven felt by all

present was never to be forgotten.

This vision contained much instruction from God for the church and also for James and Ellen White concerning their physical welfare (*Testimonies*, 3:11-13). The major concept of the vision was to present the relationship between physical welfare and spiritual health, or holiness. James and Ellen White were given the responsibility of leading out in educating the people who were preparing for eternal life in regard to the reforms they should make in their daily living. The original document in Mrs. White's own handwriting, dated June 6, 1863, revealed how they felt. "It was a sacred duty to attend to our health, and arouse others to their duty. . . to speak out against. . . intemperance in working, in eating, in drinking, in drugging—and then point. . . to God's great medicine: water, pure soft water, for diseases, for health,

"I was shown that our Sabbathkeeping people have been negligent in acting upon the light which God has given in regard to the health reform...."

for cleanliness, for luxury. . . . We should not be silent upon the subject of health, but should wake up minds to the subject." *Manuscript Releases*, 5:105, 106.

Responding to the Vision

How did the Whites respond to the June 1863 vision that seemed an answer to Ellen's prayers for Elder White? They promptly instituted reforms in their own household and passed the light on to others, even though it was not easy. She declared, "I was astonished at the things shown me in vision. Many things came directly across my own ideas." *Selected Messages*, 3:281.

For years Mrs. White had believed that she was dependent upon flesh meat for sustenance. She suffered from discomfort of the stomach and from dizziness, and frequently fainted. Because the use of flesh foods seemed to remove these distressing symptoms, she came to believe, that at least for her, flesh food was necessary. The vision changed her conviction. She said, "Since the Lord presented before me, in June, 1863, the subject of meat eating in relation to health, I have left the use of meat. . . ." *Spiritual Gifts*, 4:153.

Just how severe the battle was, and what it cost to persevere is indicated in one experience. She wrote, "I suffered keen hunger. I was a great meat eater. But when faint, I placed my arms across my stomach and said, 'I will not taste a morsel. I will eat simple food, or I will not eat at all.' Bread was distasteful to me The first two or three meals, I could not eat. I said to my stomach, 'You may wait until you can eat bread.' In a little while I could eat bread,

and graham bread too. This I could not eat before; but now it tastes good, and I have had no loss of appetite." *Testimonies for the Church*, 2:371, 372.

In addition to her personal life changes, Mrs. White was faithful in her duty to tell others the light that was shown to her. In *Spiritual Gifts*, Vols. 3 and 4; in *Appeal to Mothers*; six numbers of *How to Live*; and in *Testimonies for the Church*, she wrote out the instruction received in the June 1863 vision. At every appropriate opportunity, in public and private speaking, Mrs. White shared the light that she had received about health reform.

James White's Health

In spite of the personal changes made in life habits, James White felt the burden and pressure of the work, and continued to drive himself with overwork until he had a stroke on the morning of August 16, 1865. For five weeks everything was done for him that could be done at their home in Battle Creek, but with no sign of improvement. It was then decided to take him to see Dr. Jackson, the physician-in-chief of a medical institution called "Our Home", at Dansville, New York. Elders J. N. Loughborough and Uriah Smith, who were also worn down by overwork, went along also. The Whites and Elder Loughborough stayed at Dansville for about three months treatment. Much was in harmony with the heavenly vision on health reform, but they saw some things contrary to what had been shown from heaven. Two points especially were not in harmony with what Ellen had seen in vision. The entertainment at Dansville

was one point, and the other was the idea that complete and absolute rest was necessary for recovery. Mrs. White said, "...to sink down in aimless inactivity was to foster disease and to become the prey of despondency." *Life Sketches of Elder James White and Mrs. Ellen G. White* (1888 edition) pp. 353, 354.

While Mrs. White was praying about taking her husband away from Dansville, seeking divine guidance as to what she should do, she had the second major vision on health reform on Christmas Eve, 1865.

"I was shown that our Sabbathkeeping people have been negligent in acting upon the light which God has given in regard to the health reform; that there is yet a great work before us; and that, as a people, we have been too backward to follow in God's opening providence, as He has chosen to lead us. . . . While some feel deeply and act out their faith in the work, others remain indifferent and have scarcely taken the first step in reform." *Testimonies for the Church*, 1:485, 486 (first published in January, 1867).

The church had just gone through the very difficult Civil War (1861-1865) of the United States. The General Conference Session had been hampered by the sickness of two of the three General Conference committee members. The great increase in the work expected at the end of the Civil War had not materialized. In view of these things, the General Conference Committee set apart four days as a season of fasting and prayer beginning Wednesday May 9, 1866, through the following Sabbath.

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LIFE EXPERIENCES OF ELLEN G. WHITE

by Marlene Steinweg

Ellen White in 1844 became perhaps the most important influence for the advent believers who later became the Seventh-day Adventist Church. Her ministry as a messenger of God began tremblingly, when, at the tender age of seventeen, she received the first visions she was to share with others. Ellen was timid, in constant physical suffering, and it was feared she might die. She wondered how she could obey God and give His messages. But, she did! God protected, guided, continued sending her visions and testimonies, and blessed her with a long, rewarding life. Years after most of her early associates of the days of 1844 had fallen asleep in Christ, she was still speaking, writing, and traveling.

Consider now some important events and trials in her life that mark her experience from birth to death and reveal how the Holy Spirit led in her life as God's messenger.

1827

November 26: Ellen and her twin sister, Elizabeth were born to God-fearing parents, Eunice and Robert Harmon, in Gorham, Maine.

1836

When nine years old and in the third grade, Ellen almost died after a classmate hit her on the nose with a stone. She would never return to formal schooling, though she once tried to at age twelve. She learned to make crowns for hats in her father's business and knitted stockings for 25 cents a pair.

1840

Ellen heard William Miller preach in Portland, Maine. That summer, she attended the Methodist camp meeting at Buxton, Maine, where she accepted salvation in Christ and joined the Methodist church on probation. She soon was earning money to buy Christian books and tracts to share her newfound faith.

1841

Ellen's heart was so weak she had to sit propped up in bed to work. She was troubled by the doctrine of an eternally burning hell. Her religious experience progressed from perplexity over the Methodist doctrine of justification and sanctification, to hunger and thirst for full salvation, to rejoicing over a renewed understanding of the plan of salvation, and testifying to other youth of her joy in Christ and hope for His soon coming.

1842

Ellen was baptized by immersion on June 26.

1843

Christ failed to come in the Spring as the Millerites expected. Later Ellen's family was disfellowshipped from the Methodist Church for their beliefs.

1844

Spring: The believers were again disappointed; but that August their hope renewed as the "Midnight Cry" went forth. The Bridegroom would return on the 7th day of the 10th month, October 22, 1844. Ellen also learned that man's soul is not immortal.

1844

Fall, October 22—The Great Disappointment: Ellen, was sick with tuberculosis and hemorrhaging from the mouth, and nearly died. But in December, at Portland, Maine, she had her first vision regarding the travels of the advent people to the City of God. She was only seventeen.

1844-1845

Against great odds—soreness in lungs and throat; extreme fanaticism; dangerous doctrines; an injury to her side; being accused of practicing mesmerism; being questioned and doubted—Ellen prayed for and received healing, wisdom, and power to present the messages of encouragement to the advent believers.

Ellen White told of meeting James White for the first time in February, 1845, in Orrington, Maine.

In Randolph, Massachusetts, Ellen held up a large family Bible during a four-hour vision.

1846

Ellen first learned the Sabbath truth from Joseph Bates, but did not believe it was important.

She and James were married in August and began keeping the Bible Sabbath that Fall.

By November, at age 19, she was pregnant with their first child and very sick. She was healed by prayer.

1847

Although pregnant and in poor health, Ellen continued traveling and preaching with James. Their first son, Henry Nichols, was born August 26. That was a poverty-stricken winter in which they suffered many trials. Henry became ill and was healed in answer to prayer. They decided to travel, and not allow baby Henry interfere with Ellen's ministry.

1848

In August, they entrusted Henry to Clarissa Bonfoey's care in Middletown, Connecticut. Ellen suffered from irritated throat and lungs, severe coughing, and a pimple that appeared and spread on her face, and did not heal for several years. By October, Ellen was pregnant again.

1849

In January, Ellen, five months pregnant, was in very poor health. By June, they moved to live with the Belden's in Rocky Hill, Connecticut. James Edson was born on July 28.

In November, Ellen gave her husband a message from God to begin the publishing work. They moved to Oswego, New York, where he began printing the Review and Herald.

1850

In a year marked with depression, Ellen had to leave her sons with other women to raise and cope with a diseased throat in July, and with James' and Edson's serious illnesses in August.

1850-1853

Ellen and James continued traveling, preaching, attending conferences and strengthening the brethren in spite of having to be separated often from their two sons and suffering from very poor health.

1853

In late November or early December, at 25 years of age, Ellen was pregnant again.

1854

That winter and early spring Ellen suffered from heart disease that made breathing difficult. A swelling on

the eyelid seemed to be cancer, and she was paralyzed on the left side, her tongue and arms seriously affected. She was healed by prayer that spring. On August 29, William Clarence was born at Rochester, New York.

1855

Ellen sprained her ankle, and used crutches for six weeks.

1857

She suffered from a severe cough with some bloody discharge.

1858

While visiting at Jackson, Michigan, Ellen had a "shock of paralysis." In August, she was still very sick.

1859

In March, Ellen suffered much pain in the left shoulder and leg.

April 21 she wrote in her diary that she had been afflicted for years with heart disease and dropsy and how prayer was made for healing.

1860

In January, Ellen became pregnant at age 32 with her fourth child. John Herbert was born September 20, but died in the same year, on December 14. She suffered deeply from this loss, having severe pain in the heart and fainting.

1860-1863

Ellen continued working to encourage and build up the brethren.

1863

God gave Ellen her first extensive vision about health reform on June 6, in Otsego, Michigan, at a time when Ellen was weak, feeble, and subject to frequent fainting spells and James was depressed and weakened. Immediately they stopped eating flesh food and spices. On December 8, Henry died, at age sixteen.

1864

Ellen began eating two meals a day, breakfast at 7 a.m. and dinner at 1 p.m. She seldom suffered faint feelings and lost 25 pounds.

1865

Her first six articles on "Disease and Its Causes" were printed in *How to Live*. This same year, on August 16, James was stricken down with paralysis. She dedicated about eighteen months to his treatment and recovery.

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MODERN SCIENCE AGREES WITH THE MESSENGER

by Philip Steinweg, MPH

Today the incidence of diabetes and cancer is increasing while the incidence of heart disease remains high. The United States is in a quandary as to how to solve the health care problem. The real solution lies in lifestyle changes, or preventive medicine. Ellen White's advice on health, given decades before medical science proved it to be valid, gave Seventh-day Adventists a lifestyle that decreases incidence of these diseases and strengthens the immune system.

1. ABOUT TOBACCO USE:

"Tobacco is a poison of the most deceitful and malignant kind, having an exciting, then a paralyzing influence upon the nerves of the body. It is all the more dangerous because its effects upon the system are so slow, and at first scarcely perceivable. Multitudes have fallen victims to its poisonous influence. They have surely murdered themselves by this slow poison." *Spiritual Gifts*, Vol. 4:128, *Temperance*, p. 57, 1864.

About 480,000 persons die annually due to smoking. *Lifeline*, Vol. 10, No. 4, October, 1995, p.4. Some die from the effects of second-hand smoking or passive smoking which was only identified as important in the 1980's. One manifestation of higher risk for death due to second-hand smoking is SIDS, or Sudden Infant Death Syndrome. Ellen White wrote of this in 1872.

"The infant lungs suffer, and become diseased by inhaling the atmosphere of a room poisoned by the tobacco user's tainted breath. . . . By inhaling the poisonous tobacco effluvia, which is thrown from the lungs and pores of the skin, the system of the infant is filled with poison, while it acts upon some infants as a slow poison, and affects the brain, heart, liver, and lungs, and they waste away and fade gradually; upon others, it has a more direct influence, causing spasms, fits, paralysis, and sudden death." *Temperance*, p. 58.

The most advanced scientific findings support what was written and taught by this amazing little lady, Ellen White, more than a hundred years ago.—Paul Harvey.

2. THE BENEFICIAL EFFECT OF SUNLIGHT:

"Rooms that are not exposed to light and air become damp. . . . The atmosphere in these rooms is poisonous, because it has not been purified by light and air." *Selected Messages*, 2:462.

Some 80 years after Mrs. White's first statement on this point, Dr. Lawrence P. Garrod, professor of bacteriology at the University of London, performed studies on the effect of light on the TB bacteria in the dust of sickrooms. He reported that dust on the floor near the beds of patients suffering tuberculosis contained many of the bacteria. This was true of the dust under the bed and in every dark place in the room. But dust near the window and from the window sill contained none, even in rooms with a northern exposure, without direct sunlight. This was true even in winter, when the

light had to penetrate through two layers of window glass. He concluded:

"Ordinary diffuse daylight, even on a cloudy day and even in winter in England, can be lethal to bacteria, and. . . glass is no absolute bar to this effect." *British Medical J.* 1:247, 1944.

3. ELECTRICAL CURRENTS IN THE BRAIN:

In 1869, Ellen White wrote, "Whatever disturbs the circulation of the electric currents in the nervous system lessens the strength of the vital powers, and the result is a deadening of the sensibilities of the mind." *Testimonies*, 2:347.

Sixty years later, Hans Berger, a German psychiatrist, published some strange little pictures consisting of nothing but wavy lines he claimed showed the electrical activity of the human brain. But no one took them seriously. For several years no one even bothered to repeat his experiments.

Now, 125 years after E.G. White mentioned electric currents, the study of Dr. Berger's little wavy lines has grown into a new field of science called "electroencephalography."

4. HEALTH BENEFITS OF THIS AND SOME NUTRITIONAL ADVICE:

To conclude, consider what Paul Harvey wrote about Ellen G. White nearly 30 years ago, (in *Eat Right: Live Longer*, March, 1969, p. 47.)

"Have you wondered if health care is worth it? . . . There are 57,000 Adventists living in California. Recently the 'dead ones' were 'interviewed'.

"The State of California, the United States Public Health Service, and the Adventist Church, Pacific Union Conference, analyzed available death certificates of all Adventists who had died over a five-year period.

"98.8 percent of all such certificates were traceable. Judging from these records, Seventh-day Adventists have a life expectancy five to six years greater than other Californians.

"70 percent fewer Adventists die from all types of cancer, 68 percent fewer from respiratory diseases, 88 percent fewer from TB and 85 percent fewer from pulmonary emphysema. . . .

"Adventists have 46 percent less strokes, 60 percent less heart disease. . . .

"It has tended to reaffirm the faith of the faithful to discover that the most advanced scientific findings support what was written and taught by this amazing little lady, Ellen White, more than a hundred years ago.

"If future scientific findings continue to support hers, let's see what tomorrow's doctors will be prescribing:

"Ellen White advised against overeating, also against crash dieting. ('I advocate no extremes.')

"Whole-wheat bread, not white.

"Minimal sweets. ('Sugar is not good for the stomach')

"She recommends grains, vegetables, fruits—especially apples. ('Apples are superior to any fruit.')

"She advises against meat, coffee and tea. And, sorry, 'no hot biscuits'.

"If some of her recommendations sound extreme, imagine how they all must have sounded in 1863. Yet modern science continues more and more to say, 'She was right!'"

—Paul Harvey News, March 1969. •

THE GOSPEL OF HEALTH

continued from page five

The church membership was invited to participate in prayer and fasting and special meetings on Sabbath asking God for a special blessing.

At the General Conference session which followed, the Lord moved Mrs. White to tell what He had shown her in Rochester, New York, four months earlier. She earnestly urged the believers to place a higher value on these health principles and to make greater advancements in the work of reform. Being connected with the third angel's message, all who professed this truth should adopt health reform for themselves. To climax her appeal, she advised that Seventh-day Adventists should have their own health institution, "for the benefit of the diseased and suffering among us." (See *Testimonies*, 1:466, 469-470, 492)

In response, the General Conference voted a resolution to adopt the light presented, and to come into line with health reform, both individually and as a body of believers. They adopted the reform lifestyle as "part of the work of God incumbent" on them. In the follow-through on these resolutions the Western Health Reform Institute was established in Battle Creek, Michigan, and a new sixteen-page monthly periodical, called *The Health Reformer*, was issued at the Institute.

That was just a small beginning of the Seventh-day Adventist health ministry which today includes a worldwide system of hospitals, medical schools, and health books and periodicals in many languages, including the well-known books by Ellen G. White, *Ministry of Healing*, *Counsels on Health*, and *Counsels on Diet and Foods*.

With all this progress and development in health reform, these disturbing questions remain: "Why are we still on this earth?" "Where are the holy people prepared for the coming of the Lord?" "Why has the Lord not come before now?" "Have we truly practiced the light on health reform so important for purifying God's people?"

However these questions may be answered, the gospel of health reform continues to be critical in preparing a people for Christ's coming. It promotes clearer minds in healthier bodies to discern between truth and error and to understand and complete God's mission for His people in His closing work. Now is the time to follow more closely the instructions and obligations of health reform, to honor Him and reflect His character.

"For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now [is] the accepted time; behold, now [is] the day of salvation." II Corinthians 6:2. •

THE LIFE EXPERIENCES OF ELLEN WHITE *continued from page seven***1867**

By September, Ellen had suffered four weeks with lung trouble, and was miraculously strengthened for service at that time and again in December. She and James preached in Michigan, Iowa, Maine, New York, New Hampshire, and Vermont.

1868

In February, Ellen was subject to frequent fainting spells. *Testimonies for the Church*, Nos. 14-16 and *Spiritual Gifts*, Vol. 5 were published. Ellen made two trips to New York from Michigan.

1869

Ellen and James remained close to Battle Creek, making one trip on the Mississippi River. They took out \$1,500 worth of stock in the Health Institute. The transcontinental railway was completed.

1870

The Whites attended camp meetings in Michigan, Minnesota, Wisconsin, Illinois, Vermont, Maine, Indiana, Kansas, and Missouri.

1871-1872

Ellen and James spent much time in Battle Creek.

1873

On August 12, the Whites visited Black Hawk, Colorado.

1874

They visited new territory this year, Oakland, California. But by August were back in Battle Creek.

1875

January, Ellen was in Battle Creek; in August, at the Vermont camp meeting; and in September, at the New York camp meeting.

1876

Another western trip was made. By May 12, James and Ellen were again in Oakland, California. That summer they were back East again, in time for the Michigan camp meeting.

1877

Again Ellen was in California, but was impressed to return to Battle Creek. That year she visited camp meetings in Indiana, Massachusetts, Vermont, New York, and Michigan. She addressed 5,000 members of the WCTU for 90 minutes in Battle Creek under a mammoth tent. Then, at nearly age 50, she suffered pain in the heart and nerves, but was healed instantly when speaking at camp meeting in Danvers, Massachusetts. Her health was poor, and she received treatment at the Battle Creek Sanitarium in August. By October, Ellen and James had returned to California where she visited Healdsburg, St.

Helena, Vacaville, and Pacheco. James returned to Battle Creek for treatment at the Sanitarium, but Ellen remained in California.

1878

That winter and spring Ellen spent in California, with some heart trouble bothering her in the spring and early summer.

Beginning June 10 and through the early part of July, Ellen made a rough trip by ship from San Francisco to Oregon where she spoke to believers at a camp meeting at Salem, Oregon, and returned by ship again about July 10. Then she undertook a trip east with stopovers at Sacramento, California; Reno, Nevada; and Boulder City, Colorado, finally joining James and Willie at Walling's Mills, Colorado. They used that as a base for several working trips to Boulder City. They arrived in Battle Creek on August 23. They next visited Boston and Ballard Vale, Massachusetts; Portland, Maine; South Lancaster, Massachusetts; and Brookfield, New York. In September, Mrs. White was again treated at the Battle Creek Sanitarium where, in October, she attended the General Conference. Finally, she and James traveled to Texas, stopping at Topeka and Richland, Kansas, and Dallas, Grand Prairie, Plano, and Denison, Texas.

1881

Ellen and James were stricken with malaria early in August and were treated at the Battle Creek Sanitarium, but James never recovered. He died August 6. By August 28, she had retired to Walling's Mills, Colorado to recuperate from her illness and the loss of her husband. She resumed writing in September and by October traveled to Oakland, California. She sent special testimonies to the December General Conference in session in Battle Creek.

1883

Ellen remained in California, preaching and writing until August, making her 17th crossing of the American plains.

1883-1884

Ellen traveled these two years between the east and west coasts. In Chicago she spoke at a temperance meeting December 7, 1884.

1885-1887

Ellen visited and encouraged the brethren in England, Switzerland, Denmark, Sweden, and France. She visited the Waldensian countryside three times.

1888-1889

She resumed her traveling between the west and east coasts. At the famous Minneapolis, Minnesota, General Conference session, Ellen agreed to the importance and need of the message on righteousness by faith presented by E. J. Waggoner and A. T. Jones.

1890

Ellen wrote to leaders at Battle Creek of the dangers of centering their work in that city.

1891

November: Ellen, nearly 64-years-old, was sent by the General Conference brethren as a pioneer missionary to Australia, accompanied by G. B. Starr and her son, W. C. White. The education and health work began to advance there. She continued to send testimonies to the brethren in America.

1894

Due to direct counsel by Ellen White from the Lord, land for Avondale College was located and purchased at Cooranbong, Australia. She also raised much of the money to launch the project and was the guiding spirit behind its establishment. She made her home near the school from 1895 to 1900. By 1900, the enrollment at Avondale was 158, a third of which were in grades 1-8.

1900

73-year-old Ellen returned to the United States and settled at Elm's Haven, St. Helena, California.

1901-1902

Her counsels and testimonies covered a broad range of needs such as widening the administration at the General Conference level; organizing the work in the Southern States; opposing men with spiritualistic delusions; inspiring reformation; warning the manager of the Review and Herald Publishing House regarding publishing activities; encouraging simplicity in the education of the youth; carrying on well-equipped tent meetings in large cities; opposing centralization of the medical work; and upholding high Christian standards. In December, 1902, she warned that something decisive would happen soon regarding the concentration of the work in Battle Creek and the need of decisive action to



Illustration by Pauline Whitson, 1841, from *Pioneer Days of the Advent Movement*, W. A. Spicer.

follow God's counsels.

1903

This was year of the fires. Battle Creek Sanitarium and the Seventh-day Adventist Publishing House were destroyed by blazes declared unquenchable by the fire department. The sanitarium was rebuilt in Battle Creek.

1904

The publishing work moved Takoma Park, Maryland. Ellen lived in St. Helena. Her brain was clear, her digestion was good, she was eating two meals a day, and was in better health at age 76 than in her younger days.

1905

Ellen counseled J. A. Burden to obtain the property at Loma Linda for the medical work.

1906

The new Loma Linda Sanitarium was dedicated on April 15.

1907-1915

During these golden years, Ellen continued receiving and giving the counsels of the Lord to His people. Her last testimony, March 3, 1915, was for the youth. "Tell the young that they have had many spiritual advantages. God wants them to make earnest efforts to get the truth before the people." (*Messages to Young People*, Southern Publishing Association, 1930, p. 289.)

About four month later, July 16, 1915, Ellen Gould White died quietly in the night. She was buried July 24 beside James White at Oak Hill Cemetery in Battle Creek. Her life was a triumphant example of how God's power can work to His glory in even the weakest of vessels, if surrendered to Him.

Even today, the many and varied messages she wrote continue to prepare a people for the second coming of Christ. Just as she declared in *Selected Messages*, 1:55, "Abundant light has been given to our people in these last days. Whether or not my life is spared, my writings will constantly speak, and their work will go forward as long as time shall last . . . These words that have been given to me . . . will still have life and will speak to the people." ●



MESSENGER IN VISION

A SUPERNATURAL MANIFESTATION OF THE POWER OF THE HOLY SPIRIT

Comments by S.D.A. leaders

James White gave a comprehensive description of Ellen G. White in vision, in 1868, in *Life Incidents in Connection With the Great Advent Movement*, pp. 272, 273. "Her condition while in vision may be described as follows:

"1. She is utterly unconscious of everything transpiring around her, as has been proved by the most rigid tests. . .

"2. She does not breathe. . . as has been proved repeatedly by pressing upon the chest and by closing the mouth and nostrils.

"3. . . Her movements and gestures. . . are free and graceful, and cannot be hindered nor controlled by the strongest person.

"4. On coming out of vision, whether in the day-time or a well-lighted room at night, all is total darkness. Her power to distinguish even the most brilliant objects, held within a few inches of the eyes, returns but gradually. . . ."

George I. Butler, while president of the General Conference of Seventh-day Adventists, wrote about this subject in the *Review & Herald*, June 9, 1874, p. 201. While "Mrs. White is in this condition (vision)," a time varying from 15 minutes to 2½ hours, "the heart and pulse continue to beat, the eyes are always wide open, and seem to be

gazing at some far-distant object, and are. . . always directed upward. . . . Her breathing entirely ceases. . . , proved many times by. . . putting a looking glass. . . so close that any escape of the moisture of the breath would be detected."

Uriah Smith, in a *Review & Herald Extra*, December, 1887, p. 11, urgently counseled, "When a manifestation is given, and, being tested by the Scriptures, is found in the circumstances of its giving, its nature, and its tendency, to be a genuine operation of the Spirit, we would submit to any candid person. . . it should be regarded. . . as a divine message; it is 'a ray of light from the throne'; it is instruction by the Holy Spirit; and to resist it, knowingly, is to resist the Spirit, as did the Jews to whom Stephen said: 'Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye.' Acts 7:51."

F. D. Nichol spoke for us today when he wrote, "We thank God for the Bible. . . , that guides our feet along the path of life. We thank Him also for the manifestation of the Spirit of prophecy in these last days, to enlighten our minds the better to understand that Book." *Ellen G. White and Her Critics*, R & H Pub., 1951, p. 90. •

Lest We Forget

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